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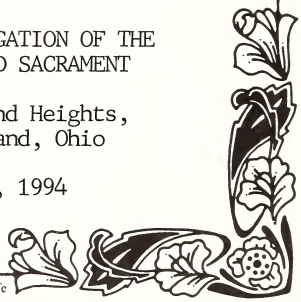

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THIRD

EUCHARISTIC CONGRESS

Of the United States

HELD IN

ST. PATRICK'S CATHEDRAL

NEW YORK CITY

ON

The Catholic
Theological Union
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September 27, 28 and 29, 1904

EUCHARISTIC CONGRESS. PRELATES AND PRIESTS WHO ATTENDED THE MASS ON THE THIRD DAY

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Pio PP. X

I

HIS EXCELLENCY, THE MOST REVEREND DIOMEDE FALCONIO, D. D.,
WHO CELEBRATED THE PONTIFICAL MASS ON
THE THIRD DAY, SEPTEMBER 29

TABLE OF CONTENTS.

Page

The Eucharistic Movement, E. P., S.S.S. 5
Report of the Preliminary Meetings. The General Secretary.. 7
Archbishop Farley's Letters to the Reverend Clergy of New York 15
Committees 19
Programme 23
Proceedings of the Third Eucharistic Congress. Right Rev. James H. McGean 27
Musical Programme 40
Letters from the Episcopate 41
Sermons.
The Holy Eucharist in the Twentieth Century. Right Rev. Joseph F. Mooney, V. G., New York..... 47
Holy Communion. Right Rev. Charles H. Colton, D. D., Bishop of Buffalo..... 52
The Eucharistic Apostolate. Right Rev. William Stang, D. D., Bishop of Fall River..... 57
Papers.
Attendance at Mass on Sundays, on Week Days. Rev. R. Neagle, Malden, Mass..... 63
Daily Visits to the Most Blessed Sacrament, Rev. John J. Frawley, C. S. S. B., Brooklyn..... 69
Frequent Holy Communion. Right Rev. James H. McGean, New York..... 97
The Priests' Eucharistic League. Rev. Edward McSweeny, D. D., New York..... 106
Eucharistic Sermons and Instructions. Very Rev. Clement M. Thuente, O. P., New York..... 113
Eucharistic Confraternities and the People's Eucharistic League. Rev. Thomas F. O'Brien, Brooklyn..... 120
Nocturnal Adoration. Rev. Arthur Letellier, S. S. S., New York 128
Preparation and Thanksgiving for Holy Communion. Very Rev. Joseph H. Conroy, V. G., Ogdensburg..... 138

Inculcation of Eucharistic Devotion in Seminaries. Very Rev. James F. Driscoll, S. S., D. D., New York..... 148
The Care of Churches and Sacristies. Rev. H. J. Heuser, Philadelphia 156
The Relation of Devotion to the Sacred Heart and to the Blessed Sacrament. Rev. William O'Brien Pardow, S. J., New York 165
Inculcation of Eucharistic Devotion in Catholic Homes. Rev. M. F. Foley, Baltimore..... 193
The Forty Hours and Corpus Christi. Rev. Henry A. Brann, D. D., New York..... 178
Archbishop Farley's Address at the Opening of the Congress 198
Benefits from the Congress. Right Rev. Camillus P. Maes, D. D., President..... 200
The Eucharistic Congress' Lesson..... 201
Letters of the French Cardinals..... 206
Remarks. E. Poirier, S. S. S., General Secretary..... 211

ILLUSTRATIONS.

Insertions: Eucharistic Congress. Prelates and Priests Who Attended the Mass on the Third Day.....
Pope Pius X. .....
His Excellency Most Reverend Diomede Falconio, D. D., Apostolic Delegate to the United States of America....
His Grace Most Reverend Archbishop Farley, D. D., Archbishop of New York .....
Right Reverend Camillus P. Maes, D. D., Bishop of Covington, President of Eucharistic Congresses in the United States of America .....
Right Reverend Thomas F. Cusack, D. D., Auxiliary Bishop of New York .....
Right Reverend Mgr. Michael J. Lavelle, V. G., P. D., Chairman of the Committee on Preparations.....
Procession of the Clergy, Monsignori and Bishops.....
Procession of the Clergy, Pontiff and Assistants.....
Right Reverend Mgr. Joseph F. Mooney, V. G., P. A., Preacher of the First Day .....
Right Reverend Chas. H. Colton, D. D., Bishop of Buffalo.,

Right Reverend William Stang, D. D., Bishop of Fall River..
Right Reverend Mgr. James H. McGean, P. D., President of the Committee on Transportation and Secretary of the Sessions .....
Tabernacle Door, Church of the Fathers of the Blessed Sacrament in Paris 83
The Disciples of Emmaus..... 103
Christ and St. John 108
St. Thomas of Aquin 117
Throne of Exposition in the Church of the Fathers of the Blessed Sacrament, New York..... 130
Fountain of the Blessed Sacrament..... 197
Institution of the Holy Eucharist..... 181
St. Patrick's Cathedral, New York—Exterior..... 204
St. Patrick's Cathedral, New York—Interior..... 205

The Eucharistic Movement

AND THE THIRD EUCHARISTIC CONGRESS OF THE UNITED STATES.

The great, undeniable benefit derived from the congresses is the enlightenment that is produced by the fact of expressing views coming from different individuals, adding their idea upon idea on a same subject, and comparing with each other views that would remain otherwise circumscribed to particular horizons. Combined, efficient action naturally results from higher and broader consideration of questions submitted to the text of discussion. Nowadays, especially, congresses are held about all kinds of objects within the compass of human activity. In like manner, the advantages of general meetings are more than ever being felt with regard to religious matters. In Europe, during the last decade, International Congresses were kept annually.

The Priests' Eucharistic League, headed by its Protector, the Right Reverend C. P. Maes, D. D., and its first General Directors, the Reverend Bede Maler, O. S. B., and the Reverend Vincent Wagner, O. S. B., of St. Meinrad's Abbey, St. Meinrad, Ind., started in this country the movement towards Eucharistic gatherings. Local conventions were held in various dioceses. Afterwards a general convention of the Priests' Eucharistic League met at Notre Dame, Indiana, in 1894, in which the Ecclesiastical Province of Cincinnati was fully represented. The permanent Presidency of Eucharistic Congresses was then offered to the Right Reverend Mgr. Maes. This choice has been ratified since by Leo XIII.

The First Eucharistic Congress of the United States was proposed at that meeting. It took place a year later in Washington, D. C. A great convention was summoned to Philadelphia for October 18th and 19th, 1899, and was attended by a large number of priests from the East, with a fair representation of the most active workers in the Eucharistic field from the Western States and other parts of the country.

The Second Eucharistic Congress was held in St. Louis, Mo., on October 8th, 9th, and 10th, 1901. It was an imposing gathering

composed of 14 bishops and more than 600 priests from all the dioceses of the country. Solemn services took place in the Church of the Jesuit Fathers adjoining the St. Louis University. The papers and reports read evinced the giant strides the Eucharistic Movement had already made.

Attention is now drawn towards the Third Eucharistic Congress of New York. In calling this Congress to this City, the Most Reverend Archbishop Farley aims at developing a greater knowledge of the Unfathomable Mystery, as it has to be primarily educational, regarding the Eucharistic doctrine. He expects, moreover, an increase in fervor and devotion as mutual interchange of sentiments on the Sacrament of Love is apt to produce, and feels assured that he and all the priests who will answer his call will feel morally comforted and strengthened in their labors for the glory of the Eucharistic Saviour. In his address to his Clergy on the first meeting for preparation, His Grace said that: "the Incarnation of God is the central dogma of Catholic truth. The Holy Eucharist is the permanent presence of God amongst us; the perpetuation par excellence of His Incarnation, its mysteries: birth, life, death, centralizing and coalescing, as it were, in His Eucharistic life. Hence the title so dear to the heart of every Catholic: THE REAL PRESENCE!"

E. P., S. S. S.

Catholic News, Sept., 1904.

Report of the Preliminary Meetings

RE THE THIRD EUCHARISTIC CONGRESS OF THE UNITED STATES OF AMERICA.

His Grace the Most Reverend John M. Farley, Archbishop of New York, ratified and renewed the invitation tendered by his predecessor, Most Reverend Michael Augustine Corrigan, to the Right Reverend Protector and President of the Eucharistic Congresses and the members of the Priests' Eucharistic League, of holding the Third Eucharistic Congress in the City of New York in 1903 or 1904.

The Right Reverend Protector of the Priests' Eucharistic League and President of the Congresses called during February, 1904, on His Grace Archbishop Farley at his Archiepiscopal residence. The latter reiterated his invitation regarding the holding of the next Eucharistic Congress in New York, and accepted the invitation to celebrate the Pontifical High Mass on the opening day and appointed the Right Reverend Mgr. Lavelle, Vicar General, as chairman of the Committee to be formed to arrange for the proposed gathering of Bishops and Priests.

The announcement of this Congress was made through the Right Reverend Bishop Maes, President of the Congresses, in the March number of the "Emmanuel," the official organ of the Priests' Eucharistic League. The time selected was October 4th, 5th and 6th, 1904. This date was changed some time after to September 27th, 28th, and 29th so as not to interfere with the ministry of confessions, on the eve of the first Friday, as would have been the case had the closing exercises taken place on October the 6th.

On the 21st of May, a letter signed by the Right Reverend President was sent to all the Archbishops and Bishops of this country, inviting them to foster the work of the Third Eucharistic Congress and to inform the Right Reverend Mgr. Lavelle, Rector of the Cathedral, New York, whether they would be present.

During the months of June, July and a part of August, Mgr. Lavelle and the Reverend E. Poirier of the Congregation of Fa-

thers of the Blessed Sacrament and Director-General of the Priests' Eucharistic League for the United States, met several times with a view of determining items of the Congress. With the advice and under the immediate supervision of the Most Reverend Archbishop of New York, they selected fourteen subjects relating to the Holy Eucharist to be treated during the sessions of the Congress. They invited able priests from various dioceses to write papers on the same and requested three Bishops to deliver a sermon on one of the days of the Congress. After all had answered—which was done promptly and cheerfully—they arranged a programme for the solemn services and sessions of the three days of the Congress and had it published in the "Emmanuel," September the 1st. It was reproduced by the press throughout the United States.

His Grace sent a Pastoral Letter to his Clergy, calling to their attention the importance of Eucharistic Congresses for the country at large and the good he expected this Third Eucharistic Congress would bring to his Diocese.

"I therefore," said His Grace, "ask the cordial cooperation of all the Reverend Clergy to render the Eucharistic Congress in every respect successful; especially do I solicit their united prayers for that end, and I look to them for effective support in the work of preparation for its opening and its deliberations.

"I hereby direct that the prayer of the Blessed Sacrament be said as an oratio imperata in the Mass, every day when the Rubrics permit, from the first of September until the end of the Congress.

"I also invite the priests of the diocese to meet in the Cathedral College on Monday, September 5th, at 8 o'clock P. M., to organize the work of immediate preparation for this important event."

FIRST MEETING OF THE CLERGY HELD ON MONDAY, SEPTEMBER 5TH.

The Reverend Pastors of the City were present in large numbers in the Cathedral College for the first meeting called in the foregoing letter. His Grace ascended the platform. At his right was the Right Reverend Thomas F. Cusack, Auxiliary Bishop. He invited the Reverend E. Poirier, of the Congregation of the Blessed Sacrament, to ascend the platform and act as Secretary for this preliminary meeting and as General Secretary to all subsequent meetings of Committees to be formed.

Archbishop Farley then addressed his Priests explaining to them the object of the meeting, i. e., immediate preparations made in order to make this Eucharist Congress a success, and secure from it great results. He insisted on their devoting their energy and influence towards these ends. His Grace said in part:

" Congresses are a potent factor in our epoch. For all enterprises Congresses are held to devise ways and means. Persons who are concerned in such enterprises do not hesitate in sacrificing time and money to attend those Congresses. The interests we wish to further are spiritual ; they are God's interests in the Great Mystery of the Blessed Sacrament wherein He dwells personally.

" We ought then to show no less concern than people in the world do for their temporal affairs.

" The object of this coming Congress is to increase our knowledge of the Holy Eucharist and stimulate our fervor and zeal towards this great Mystery, which is a perpetuation of the central dogma of our Holy Faith, the Incarnation of the Divine Word. Invested as we are with the Sacerdotal character, nothing ought to be so dear to our hearts as the Eucharistic Presence. To the Lord whom we offer at Mass and whom we worship in the abiding Sacrament ought to go our unbounded love. Hence we must take a lively interest in the Eucharistic Congress and leave nothing undone in order to assure its success."

His Grace recommended that the hospitality of the Diocese should be extended to all the priests who were to come and attend the sessions of the Congress, requesting the Reverend Pastors to receive as many as they could in their houses and ask some of their parishioners to entertain the rest in their homes.

He proceeded then to announce the names of the Monsignori and priests whom he had solicited to act as members of various Committees, viz.: Reception, Transportation and Programme Committees. The Committee on Press was not yet completely formed.

His Grace invited every priest of the Assembly to express openly his views in regard to the preparations, to propose any change or addition of names on the lists of Committees. Suggestions from some of the Reverend Clergymen present were heard and discussed. In conclusion, the Most Reverend Archbishop invited all the Committees to hold a session on the following Thursday, September the 8th, and called a second General Meeting of the Clergy to be held at the same place on Wednesday, September the 14th. The meeting was closed with prayer.

SECOND MEETING OF THE CLERGY, HELD ON SEPTEMBER 19TH, 1904.

Invitation cards had been sent two days previous to this meeting and the Reverend Pastors were more largely represented than on the former one, in spite of the bad weather and the occupations weighing heavily on them in this populous City of New York.

REPORTS WERE HEARD FROM THE COMMITTEES.

The Reverend E. Poirier, S. S. S., presented a report on behalf of the Committee on Reception which was read by Right Reverend Mgr. Lavelle, Vicar-General. It read as follows :

" The Reception Committee, presided over by Right Reverend Mgr. Lavelle, V. G., in the absence of Right Reverend Mgr. Mooney, V. G., after discussing ways and means, decided upon drawing up circulars. The first circular contained a request to be sent to the Bishops to invite the Clergy, and a second one to the Reverend Diocesan Directors to invite the members of their respective Branch of the Priests' Eucharistic League.

First and Second Circulars.

DIOCESAN HOUSE.
23 EAST 51ST STREET.
New York, September 8th, 1904.

Right Rev. and dear Sir:

The Third Eucharistic Congress of the United States will be held in the Cathedral of our city, on the 27th, 28th and 29th of this month.

In the name of our Most Reverend Archbishop and of our Rev. Clergy, we have the honor to invite you cordially to the Congress, and to extend to you the hospitality of the Diocese during the period of your stay.

We are asked also to request that you convey this same invitation to the Reverend Clergy of your Diocese, and make known to them the importance of the Congress as well as the heartiness of the welcome that will greet them here.

Trusting that you and many of your priests will be able to honor us by your presence, we beg the favor of a prompt reply. Answers may be sent to the Rev. Secretary. On receipt of answer from yourself and from your priests, it will be our future privilege to communicate to you the name and address of your host.

Hoping this will meet with your earliest attention, we are respectfully your obedient servants,

PATRICK F. McSWEENY,
CORNELIUS G. O'KEEFE, } Committee.

E. POIRIER, S. S. S.,
Secretary.

A similar letter, with appropriate changes, was sent to all the Reverend Diocesan Directors of the Priests' Eucharistic League.

"A sub-committee was appointed for this purpose, composed of Right Reverend Patrick McSweeny, Right Reverend Cornelius O'Keefe and Reverend E. Poirier, S. S. S. A third circular was drawn by another sub-committee composed of Right Reverend Mgr. McKenna, Very Reverend A. Lings of Yonkers, Reverend N. McKinnon, S. J., and Reverend E. Poirier, S. S. S., inviting every priest of the ecclesiastical province of New York to attend. To all the Clergy invited, the hospitality of the Diocese was most cordially extended.

Third Circular.

DIOCESAN HOUSE.

23 EAST 51ST STREET, NEW YORK.
September 8th, 1904.

The undersigned have been appointed a committee by the Most Reverend Archbishop of New York to invite the Reverend Clergy of the Diocese and of the Ecclesiastical Province of New York to the Eucharistic Congress, to be held on the 27th, 28th and 29th of September, in St. Patrick's Cathedral, New York City.

His Grace is most anxious to have the Clergy attend in large numbers, to make the Congress an imposing demonstration of Eucharistic piety.

Please answer at your earliest convenience to the Rev. Secretary.

EDWARD McKENNA.
A. A. LINGS.
N. N. McKINNON, S. J.

E. POIRIER, S. S. S.,
Secretary.

'To another sub-committee, composed of Rev. F. H. Wall, D. D. and Rev E. M. Sweeny, was given the duty of inquir-

ing after accommodations for the visiting clergy in the Rectories and at the homes of parishioners in every parish and in a few hotels especially selected for the purpose. Rev. Doctor Francis H. Wall and Rev. E. M. Sweeny made a report on this matter. All Pastors who were requested answered that they could accommodate two or three at their Rectories, and were sure that they could find accommodation for at least a few more in the homes of some of their parishioners.''

The Right Reverend Mgr. James M. McGean reported in behalf of the Committee on Transportation, stating that reductions could not be obtained on the Pennsylvania, B. & O. and other lines east of Pittsburg, as much time had to be spent in correspondence and red tape formalities before a reduction of about one-third on the return ticket could be secured—for which there remained no sufficient time before the Congress. Neither could clerical half-fare permits be obtained in that short space of time. There was no need of having arrangements made with the Railroad lines west of Pittsburg, as in every district beyond that city the clergymen hold already clerical half-fare permits. Arrangements could be made, however, with one of the Railroad companies—The Lehigh Valley Railroad—to the effect of securing half-rate tickets between Buffalo and New York through the agency of Reverend Luke Evers, Pastor of St. Andrew's. The Reverend Clergy, to avail themselves of this reduction, will receive notice that they should apply to the said Reverend Pastor, who will send them in the name of the said Railroad Company, the so-called '' Missionary slips,'' which, on being presented to the Chief Agent in Buffalo, would be exchanged for half-rate tickets.

The Reverend M. J. Considine, Secretary of the Committee on Programme, reported that the scheme as prepared by the Committee on Preparation and published in the '' Emmanuel '' (the official bulletin of the Priests' Eucharistic League), had been substantially adopted. After a proposition of His Grace Archbishop Farley, who was presiding at its deliberations, it was agreed that the evening devotions on each day would take the shape of a regular solemn Triduum in all churches of the Diocese, both in and outside of the City of New York.

He presented a proof-copy of this programme. The titles of the Sermons and Papers, together with the names of their authors, being again announced.

The Committee on Press had been formed and had met twice before September 10th. It had been proposed at the first meeting that the Rev. Luke Evers, in whose Church the Printers'

night-Mass is said a 2.30 A. M. every Sunday, would invite them to tell him what they thought most advisable as regards the matter to be published in the daily newspapers, to spread information at large, and draw attention to the importance of the Congress. Their answer, as reported at the second meeting, was that short articles ought to be presented every two or three days relating the history of past Congresses and the aim of this one, the qualifications of the distinguished clergymen who were to act as speakers. The Rev. Fathers J. J. Wynne, S. J., and Burke, C. S. P., editors respectively of the "Messenger" and the "Catholic World," were appointed editors for this Committee.

The Reverend Director-General of the Priests' Eucharistic League was requested to supply the matter regarding the work already accomplished by former Congresses and the Eucharistic movement in the United States.

They recommended further that the articles and announcements be communicated to the Associated Press, through Mr. Herman Ridder, one of its prominent officers, who would see to it that no one of the particular editors would curtail the articles intended for publication. This advice was in harmony with a similar proposition made at the first meeting of the Committee, by the Reverend A. Lammel, in whose parish the said gentleman resides. Effectively, communications had appeared already in all the leading papers of the City.

Towards the end of the meeting the Reverend John Talbot Smith was requested by His Grace to lend his help as editor in the place of Rev. J. J. Wynne, S. J., who had to be absent for a long time, and of Reverend F. Burke, C. S. P., engaged in other pressing work. The Reverend General Secretary requested at the same time that he be assisted by the same Reverend J. T. Smith in the work of giving notes and information to the reporters of the various newspapers, and while this was a very necessary and important factor in the success of the Congress, still the attention demanded by it was making serious inroads upon the time of the General Secretary, and this time was necessary to perfect several matters pertaining to the various Committees. The Rev. J. Talbot Smith placed his services and his time at the disposal of the reporters, appointing the Cathedral every day at noon, as the time and place to meet them. After the meeting of the Clergy, the programme was given to the reporters for publication.

THIRD MEETING OF THE CLERGY, SEPTEMBER 21ST, 1904.

The third meeting of the Clergy was opened by the Right Reverend Mgr. Lavelle in the absence of the Most Reverend Archbishop of New York, who was detained on urgent business in the Archiepiscopal House. It was announced by the Right Reverend President that His Grace would preside later.

He called upon the General Secretary to report on the results thus far obtained from the work of the different Committees. The latter was happy to state, in part, "that from the heavy mails he received daily, a great number of priests from the Dioceses in the Eastern States would surely be present; and quite a few from the Western States. He was already informed that nineteen Bishops would attend—at the time of the Congress, they amounted to twenty-five—that Dioceses situated as far as Grand Rapids, Mich., Fargo, South Dakota, Belleville, Ills., Mobile, Ala., would be represented.

"Many priests who are known to the Reverend General Secretary as being anxious to come, did not yet send word, but they are very likely trying to make arrangements for the time they will be absent, and will be heard from on some one of the remaining six days before the opening of the Congress. Of the Dioceses located in the Far West and on the Pacific Coast, it is not to be expected that they shall be able to send even delegates owing to the expenses and the other inconveniences attending such a journey.

"In all letters received from Bishops and priests of all Dioceses, of acceptance or of excuse, warm thanks are conveyed to the Most Reverend Archbishop and to the Clergy of the Archdiocese of New York for their kindness and courtesy in having extended to all of them 'the most cordial invitation to attend the Congress and partake of the hospitality of the Diocese.' About one hundred priests from distant parts of the Country were assigned to various Rectories of this City. Others stated that they would stay with friends in and out of the City. The Highlands Hotel, near Lexington Ave. and 91st St., capable of accommodating as many as 400 priests, is at the disposal of the Committee, agreement having been made with the manager as to the special rates to be paid"

The Meeting was adjourned, and His Grace Archbishop Farley, who was present, called for a special meeting of the Committee on Reception.

The latter decided upon having the Right Reverend Bishops and the Reverend Priests assigned to the homes of their Rever-

MOST REVEREND JOHN M. FARLEY, D. D., ARCHBISHOP OF NEW YORK

and guests by a subcommittee composed of the Reverends M. J. Henry, E. M. Sweeny, F. H. Wall, D. D., E. Poirier, S. S. S., Director-General of the Priests' Eucharistic League and General Secretary of the Congress, who would act henceforth as a bureau of information and meet in the Cathedral Rectory as often as necessity would suggest. As they arrived in the City the attending members of the Congress were directed to call at the Cathedral Rectory and there find on the lists that were drawn up, the names and addresses of the Reverend Pastors who would entertain them during the Congress. His Grace directed also that provisions be made for entertaining the Congressists who would like to visit the City after the close of the Congress, showing them places of interest, including primarily the grand and beautiful Archdiocesan Seminary at Dunwoodie.

THE GENERAL SECRETARY.

Archbishop Farley's Letters to the Reverend Clergy of New York.

ARCHBISHOP'S HOUSE, 452 MADISON AVENUE.

August 27th, 1904.

REV. AND DEAR FATHER :

The Third Eucharistic Congress of the United States is to be held in the Cathedral of our city, on the 27th, 28th and 29th of September of this year. The importance of this event is to be measured by the excellence of the object which these Eucharistic meetings are destined to promote. That object is succinctly expressed in the words of the Rt. Rev. President of the Congress, the Bishop of Covington, in his letter of invitation to the Bishops of the country. "It is to bring home to the people with more intensity the central truth of the Catholic doctrine, viz. : the Incarnation of the Son of God ; that the Word was made flesh, and still dwells among us ; that by Faith we see His glory full of grace and truth upon earth, in the adorable Sacrament of the Altar."

The History of the Church herself may be said in a certain sense, to resolve itself into the history of her bringing out of the deposit of faith, under the inspiration of the Holy Ghost who ever dwells within her, article after article of her majestic creed, and then again, hand in hand with this development of doctrine, the rise and growth of solemn and precious devotions amongst her faithful children.

Such, so to speak, was one phase of her career from the day on which she received the commission of her Divine Founder until now.

There was, however, one doctrine and one corresponding devotion, no matter whatever have been the aberrations of heresy in a contrary direction, that was ever regarded as the very soul of Christian Catholic belief, the belief in His real and true presence in the Sacrament of His love, according to His own divine words of institution at the Last Supper.

All the efforts of the pride of human intellect, and the perversity of human will, under many specious pretexts, have been directed to the eliminating of this dogma from the body of revealed truth, in order thereby the more effectively to nullify the mission of God's Church on Earth.

Just, therefore, as indifference to or unbelief in the real presence obtained, to that extent did faith grow weak and suffer shipwreck ; according to His own word : "unless you eat of My flesh and drink of My blood you shall not have life in you."

Hence it is a most consoling fact that has been witnessed in late years, in our own country, viz. : the growth of a deeper devotion to and intenser love of our Lord in the Blessed Sacrament. The result is, besides a renewal and strengthening of the faith of our Catholic people, that they value more highly the Holy Sacrifice of the Mass ; more frequently receive the Body and Blood of the Lord, and visit Him more assiduously in His chosen Tabernacles. These blessed effects have been in a great measure the result of Eucharistic Meetings and Congresses conducted by Bishops and Priests here and abroad, within the last few years.

Our city has been honored by being chosen as the next place of assemblage. We should for that reason alone take occasion therefrom to join more thoroughly, and take up more practically and efficaciously a work which is so properly sacerdotal.

I therefore ask the cordial cooperation of all the Reverend Clergy to render the Eucharistic Congress in every respect successful ; especially do I solicit their united prayers for that end and I look to them for active support in the work of preparation for its opening and its deliberations.

I hereby direct that the prayer of the Blessed Sacrament be said as an oratio imperata in the Mass, every day when the Rubrics permit, from the first of September until the end of the Congress.

I also invite all the Priests of the diocese to meet in the Cathe-

dral College, on Monday, September 5th, at 8 P. M., to enter upon the work of preparation for this important event.

Yours very faithfully in Christ,

JOHN, Archbishop of New York.

After the Committees had their first meeting in the Cathedral the Archbishop issued the following letter to his Clergy :

ARCHBISHOP'S HOUSE, 452 MADISON AVENUE.

September 14th 1904.

REV. AND DEAR FATHER :

It is our ardent desire that the faithful committed to your care shall share, at least in spirit, in the labors and fruits of the Eucharistic Congress which will meet in our Cathedral on the 27th, 28th, and 29th of this month.

You are therefore requested to hold a Solemn Triduum in honor of the Blessed Sacrament, beginning on Monday Evening, the 26th, and closing on Thursday Morning, the 29th of September.

For the sake of uniformity these suggestions are offered.

Each evening of the Triduum at 8 o'clock the Blessed Sacrament should be exposed and, after some appropriate devotions, an instruction should be given on a subject relating to the Holy Eucharist. The evening services will be concluded fittingly with Benediction.

On Tuesday, Wednesday and Thursday Mornings, at 8 o'clock, Mass might be offered before the Blessed Sacrament exposed.

It is our great happiness to be able to announce that our Holy Father, Pius X., has taken a very special interest in the coming Eucharistic Congress. By brief of August 4, 1904, His Holiness bestows his Apostolic Blessing on the Congress and grants the following indulgences:—

1. A Plenary Indulgence to all the faithful who take part in the Congress, provided they go to Confession and receive Holy Communion worthily, and on any day during the Congress devoutly visit church, praying before the Blessed Sacrament according to the intention of the Holy Father, namely: the liberty and exaltation of the Catholic Church and of the Apostolic See, the extirpation of heresies, the conversion of sinners, and the concord of all Christian powers.

2. A Partial Indulgence of seven years and seven quarantines to all the faithful of this city as well as of the Ecclesiastical Province of New York who may be prevented from attending the

Congress, but who will unite themselves with it in spirit and be interested in its proceedings, provided they visit church on any day during the Congress, praying before the Blessed Sacrament according to the intentions of the Holy Father as mentioned above.

3. A Partial Indulgence of three hundred days to all who assist at the Congress as well as to all the faithful of this city and Ecclesiastical Province of New York who at least contrite of heart visit church on any day of the Congress, praying before the Blessed Sacrament according to the intentions of our Holy Father.

These Indulgences, Plenary and Partial, are applicable to the souls in Purgatory.

Yours very faithfully in Christ,

JOHN, Archbishop of New York.

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RIGHT REVEREND CAMILLUS P. MAES, D. D., BISHOP OF COVINGTON, KY., PRESIDENT OF EUCHARISTIC CONGRESSES IN THE UNITED STATES OF AMERICA, PRESIDED OVER THE THIRD EUCHARISTIC CONGRESS HELD IN NEW YORK, SEPTEMBER 27, 28, 29

"Quantum potes tantum aude
Quia Major omni laude,
Nec laudare sufficis."

PROGRAMME

THIRD EUCHARISTIC CONGRESS

OF THE

UNITED STATES

UNDER THE AUSPICES OF THE

MOST REV. JOHN M. FARLEY, D. D.
Archbishop of New York

ST. PATRICK'S CATHEDRAL

SEPTEMBER 27th, 28th, 29th, 1904

President

The Right Rev. Camillus P. Maes, D. D.
Bishop of Covington

TUESDAY, SEPTEMBER 27th

10.30 A. M. Solemn Pontifical Mass

Celebrant: The Most Rev. John M. Farley, D. D.
Archbishop of New York

Sermon: The Holy Eucharist in the Twentieth Century

Preacher: The Right Rev. Joseph F. Mooney, V. G.
New York

FIRST SESSION

In Cathedral College

3. P. M.

Address of Welcome, The Most Rev. Archbishop

Opening of Congress, The Right Rev. Bishop Maes

Reading of communications, appointments and reports of Committees and of other League officials

Reading of Papers

No. 1. Attendance at Mass, The Rev. R. Neagle
Malden, Mass.

No. 2. Daily Visits, The Rev. John J. Frawley, C. SS. R.
Brooklyn

8 P. M. Continuation of Solemn Triduum in all the Churches of the Diocese

Meeting of Diocesan Directors

WEDNESDAY, SEPTEMBER 28th

6 A. M. Solemn Pontifical Mass

Celebrant: The Right Rev. Camillus P. Maes, D. D.
Bishop of Covington

Sermon: Holy Communion

Preacher: The Right Rev. Charles H. Colton, D. D.
Bishop of Buffalo

SECOND SESSION

In Cathedral College

10 A. M. Reading of Papers

No. 3. Frequent Holy Communion
The Right Rev. James H. McGean, New York

No. 4. The Priests' Eucharistic League
The Rev. Edward McSweeny, D. D., New York

No. 5. Eucharistic Sermons and Instructions
The V. Rev. Clement M. Thuente, O. P., New York

THIRD SESSION.

3 P. M. Reading of Papers

No. 6. Eucharistic Confraternities and People's Eucharistic League The Rev. Thomas F. O'Brien, Brooklyn

No. 7. Nocturnal Adoration
The Rev. Arthur Letellier, S. S. S., New York

No. 8. Preparation and Thanksgiving for Holy Communion
The V. Rev. Joseph H. Conroy, V. G., Ogdensburg

8 P. M. Conclusion of evening devotions of Solemn Triduum in all the Churches of the Diocese

THURSDAY, SEPTEMBER 29th

9 A. M. Solemn Pontifical Mass

Celebrant : The Most Rev. Diomede Falconio, D. D.
Apostolic Delegate

Sermon : The Eucharistic Apostolate

Preacher : The Right Rev. William Stang, D. D.
Bishop of Fall River

FOURTH SESSION

In Cathedral College

10 A. M. Reading of Papers

No. 9. Inculcation of Eucharistic Devotion in Seminaries
The V. Rev. James F. Driscoll, S. S., D. D., New York

No. 10. Eucharistic Liturgy ; Proper Care of Churches and Sacristies The Rev. H. J. Heuser, Philadelphia

No. 11. The Forty Hours and Corpus Christi
The Rev. Henry A. Brann, D. D., New York

FIFTH SESSION

3 P. M. Reading of Papers

No. 12. Relation of Devotion to the Sacred Heart and to the Blessed Sacrament
The Rev. Wm. O'Brien Pardow, S. J., New York

No. 13. Inculcation of Eucharistic Devotion in Catholic Homes The Rev. M. F. Foley, Baltimore

No. 14. Preparation of Souls for First Holy Communion
The Right Rev. John L. Reilly, Schenectady, N. Y.

8 P. M. Closing services in the Cathedral

RIGHT REVEREND THOMAS F. CUSACK, D. D., AUXILIARY BISHOP
OF THE ARCHDIOCESE OF NEW YORK, CHAIRMAN
OF THE COMMITTEE ON PROGRAMME

PROCEEDINGS

OF THE

Third Eucharistic Congress

UNDER THE AUSPICES OF THE

Most Rev. John M. Farley, D. D.,

Archbishop of New York.

THE third Eucharistic Congress of the United States was inaugurated by a Solemn Pontifical Mass at St. Patrick's Cathedral, New York City, on Tuesday, September 27th, 1904.

The priests of New York and of dioceses of the country from near and from afar assembled in the Cathedral College, Madison Avenue and Fifty-first Street, and vested with cassock and surplice and biretta, marched processionally, followed by the Archbishops, Bishops and Monsignori, who had vested in the residence of the Archbishop, to the Fifth Avenue grand entrance of the Cathedral.

The celebrant of the Mass was the Most Rev. John M. Farley, D. D., Archbishop of New York ; Right Rev. M. J. Lavelle, D. D., was the assistant priest ; the deacons of honor were Right Rev. John Edwards and Right Rev. James H. McGean ; the deacon and subdeacon of the Mass were, respectively, Rev. John A. Kellner and Rev. Thomas F. O'Connor ; subdeacon of the Archiepiscopal Cross, Rev. Th. A. Thornton, and the masters of ceremonies, Rev. Patrick J. Hayes, D. D., and Rev. James V. Lewis.

Within the Sanctuary assisting at the Mass were : Most Rev. Wm. Henry Elder, Archbishop of Cincinnati ; Most Rev. Patrick J. Ryan, Archbishop of Philadelphia ; Right Rev. Edw. P. Allen, Bishop of Mobile ; Right Rev. Patrick Ludden, Bishop of Syracuse ; Right Rev. Michael Tierney, Bishop of Hartford ; Right Rev. Matthew Harkins, Bishop of Providence ; Right Rev. Henry Gabriels, D. D., Bishop of Ogdensburg ; Right Rev. John Joseph O'Connor, D. D., Bishop of Newark ; Right Rev. Camillus Paul Maes, D. D., Bishop of Covington; Right Rev. Michael J. Hoban, D. D., Bishop of Scranton ; Right Rev. Thomas Cusack, Auxiliary Bishop of New York.

Outside the Sanctuary, in seats prepared for them, there were over five hundred priests from the different dioceses of the United States.

Before the sermon, Right Rev. Mgr. M. J. Lavelle, Rector of the Cathedral, ascended the pulpit and read an English translation of the following brief :

PIUS PP. X.

Ad futuram rei memoriam.—Cum Nobis nihil antiquius sit, neque magis gratum quam ut honor et cultus Amoris Sacramento praestandus magis magisque in dies foveatur, amplificetur, quae in ipsius cultus incrementum faciant interposita Nostra auctoritate provehere satagimus. Quocirca lacto quidem animo suscepimus, auspice Venerabili Fratre Joanne M. Farley, Archiepiscopo Neo Eboracensi Eucharisticum illa in Civitate Catholicorum conventum proximo Octobri mense fuisse indictum, Nosque coeptis ultro libenterque faventes quo ea tam frugifera fidei testificatione atque insigni pietatis opere uberiores in Domino fructus percipiantur, Antistitis praefati votis annuentes universis fidelibus memoratum conventum confluentibus tum coelestium munerum auspicem Apostolicam benedictionem peramanter impertimur cum etiam Ecclesiae thesauros reseramus. Quae cum ita sint de Omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum eius auctoritate confisi, omnibus et singulis christifidelibus qui conventus huius Eucharistici participes erunt ac vere poenitentes et confessi ac S. Communione refecti uno die ad cuiusque eorum lubitum eligendo intra spatium conventus ipsius qualibet in Ecclesia SSimun Eucharistiae Sacramentum devote visitent atque ante illud pro Christianorum Principum concordia, haeresum extirpatione peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effundant Plenariam omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus. Fidelibus vero tum Civitatis Neo-Eboracencis cum universae illius ecclesiasticae provinciae qui eidem Congressui adstare impediti, eidem tamen ejusque operibus se mente animoque socient ac similiter uno die ex illis quibus Conventus praefatus celebrabitur publicam quamvis Ecclesiam visitent ibique ante Eucharistiam ut supra orent de numero poenalium septem annos totidemque quadragenas : congressuris denique omnibusque fidelibus supradictis qui quolibet e memorati Conventus diebus corde sal-

em contriti Sacramentum Augustum in publica quavis Ecclesia visitent Eique preces ut supra adhibeant, de numero poenalium trecentos dies in forma Ecclesiae consueta expungimus. Porro largimur fidelibus iisdem si malint plenariis hisce ac partialibus indulgentiis vita functorum labes poenasque expiare. Contrariis non obstantibus quibuscumque, Praesentibus hoc anno tantum valituris. Datum Romae apud S. Petrum sub annulo Piscatoris die VI Augusti MCMIV Pontificatus Nostri Anno Primo.

Loco *Alois. Card. Macchi.*

✠

Sigilli.

The sermon which was preached by the Right Rev. Mgr. Joseph F. Mooney, V. G., of New York, was heard by more than four thousand people, who filled every part of the Catholic auditorium.

The music of the Mass was sung by a select choir of sixty voices of men and boys, who gave a rendition of ecclesiastical chant that was seldom, if ever, surpassed in merit even within the walls of New York Cathedral Church.

FIRST SESSION.

The Congress convened in Cathedral College Hall for its First Session September 27th, 1904, at 3 o'clock P. M.

The proceedings began with prayer by the Right Rev. Camillus P. Maes, Bishop of Covington, the President of the Eucharistic League.

On the platform besides His Grace, the Most Rev. Archbishop of New York, there were Archbishop Elder of Cincinnati and the score of Prelates who had assisted at the morning Mass. The platform was elaborately and tastefully decorated with purple and golden hangings, on which were spread in folds the Papal and American flags encasing a large portrait of His Holiness Pope Pius X.

After prayer the Right Rev. Presiding Bishop, in a few words, introduced His Grace of New York, who gave cordial expression to his sense of appreciation of the presence of so many prelates and priests from the different dioceses of the country. He bade all a heartfelt welcome to his Episcopal city and its institutions as well as to the open homes of the priests of his diocese. His

Grace felt that all members of the Congress would, like himself, be filled with joy at the thought of the paternal care of the Holy Father who had sent to the Congress through him not simply a few words of encouragement with his blessing, but what might be considered a very special favor, a Pontifical Brief. His Grace proposed that a response be given to the letter of His Holiness. The proposition was received with applause, and was carried by a rising vote.

The Right Rev. President thanked the Most Rev. Archbishop of New York for his cordial reception to the Congress, and addressed the assembly in the following words :

Most Rev. Archbishop :

It is with deep appreciation of the leading part you are taking in this grand manifestation in honor of the Word made Flesh Who dweils among us, that I give you thanks in the name of the P. E. L. for the royal welcome you extend to its members and for the superb use you have made of your Archiepiscopal influence to make the Third Eucharistic Congress at home in your very magnificent Cathedral, in the Sanctuaries of your churches and in the hearts of your priests.

Most Rev. Archbishops, Right Rev. Bishops and Monsignori, Rev. Members of the Clergy:

In an assembly of Bishops and priests I need not emphasize the supreme importance of the Real Presence of our Lord Jesus Christ in the Sacrament of His Love. Our very existence, as priests of God and dispensers of His holy mysteries, derives its being from that divine fact.

From the High Priest enthroned in the Eternal City of Rome in the Chair of Peter, to the humblest priest ministering to the needs of souls in the humblest hamlet, has come a response of faith such as the world has seldom witnessed. Pius IX. indorsed the revival of intense devotion to the Blessed Sacrament by approving the Congregation of the Fathers of the Blessed Sacrament ; Leo XIII. made the whole Church partakers of the vivifying spirit of the P. E. L., and Pius X., gloriously reigning with Apostolic spirit and zeal, has honored this Congress with a Brief which has been communicated to you.

Nor is it our aim to prove the truth of the dogma of the Real Presence. We may, however, remark that this is the only dogma, the great import of which was fully set forth by Jesus Christ Himself in unmistakable words : Hoc . . Hic . . as the ex-

istence of God is evident in the light of nature, so supernatural light shows forth the evidence of the Presence of Christ in the Holy Eucharist. Here is no evolution of dogma.

The object of the Eucharistic Congress is twofold:

1. To bring home more vividly to the priests the sublime truth of the Real Presence.

2. To foster devotion to the Eucharist in the hearts of the people by the Priest's ministry.

The Right Rev. Monsignor McGean, who had been appointed the Secretary of the Congress, announced the names of those who were to consider the papers that were to be read during the sessions, as follows:

On Papers No. 1, 2.—Most Rev. Archbishop William Henry Elder, of Cincinnati; Right Rev. Mgr. J. S. M. Lynch, of Syracuse; Rev. J. A. Lanigan, of Buffalo.

On Papers 3, 4.—Right Rev. Edward P. Allen, of Mobile; Right Rev. Mons. John Edwards, of New York; Rev. Anthony Lammel, New York.

On Papers 5, 6.—Right Rev. Michael Tierney, Bishop of Hartford; Right Rev. Mons. P. J. Harkins, of Holyoke, Mass.; Rev. A. P. Ternes, Detroit, Mich.

On Papers 7, 8.—Right Rev. Michael J. Hoban, Bishop of Scranton; Right Rev. Mons. Thomas Taaffe, Brooklyn; Rev. J. French, C. S. C., Notre Dame University, Indiana.

On Papers 9, 10.—Right Rev. John T. O'Connor, of Newark; Right Rev. Mons. L. M. Dugas, Albany; Very Rev. H. Leblond, Provincial, S. S. S.

On Papers 11, 12.—Right Rev. Matthew Harkins, Providence; Right Rev. Jos. F. Mooney, V. G., New York; Rev. D. A. Clark, Columbus, Ohio.

On Papers 13, 14.—Right Rev. Henry Gabriels, Ogdensburg; Right Rev. Mons. Joseph Rainer, Milwaukee; Rev. James Dougherty, D. D., New York.

Lecture was then given by the Rt. Rev. Secretary, of letters received by the Rev. Director General, P. E. L., from Archbishops and Bishops who expressed their regret for not being able to attend the Eucharistic Congress, viz.: Most Rev. Patrick W. Riordan, of San Francisco; Most Rev. Alexander Christie, of Oregon City; Most Rev. George Montgomery, Coadjutor Bishop of San Francisco; Rt. Rev. William George McCloskey, of Louisville, Ky.; Rt. Rev. Herman Joseph Alerding, of Fort Wayne; Rt. Rev. Bernard J. McQuaid, of Rochester; Rt. Rev. Chas. J. O'Reilly, of Baker City; Rt. Rev. Charles H. Mohr, Abbot,

O. S. B. ; Very Rev. V. Day, Administrator, of Helena ; Rt. Rev. T. Heslin, Bishop of Natchez, Miss. ; Rt. Rev. A. Garvey, Bishop of Altoona, Pa.

The Right Rev. President then announced the first paper, "Attendance at Mass," which was read by Rev. R. Neagle, of Malden, Mass. At the conclusion of the paper, which was honored with applause, practical remarks were made by Rev. G. Huntman, New York, and by His Grace of Cincinnati, who illustrated the subject by an interesting anecdote.

The second paper, "Daily Visits to the Blessed Sacrament," was then read by Rev. John J. Frawley, C. SS. R., of Brooklyn.

After the applause which the reading of this paper elicited, the Rev. James Dougherty, of St. Gabriel's Church, New York, rose from his place in the audience and said : "As this gathering of Bishops and priests is not only an imposing but a representative body of the Catholics of the United States, would it not be proper and even desirable that its voice should be heard in protest of the persecutions for religion's sake that our brethren in France were enduring ; as the heart of our Holy Father was afflicted by the sufferings of his children in France, the hearts of his children in America should make known to the world their deep sympathy." After the spontaneous applause which followed these earnest words had subsided, the Right Rev. President made eloquent remarks in accord with the spirit of the question of the Reverend Doctor, and assured the Congress that appropriate resolutions would be submitted for the approval of the Congress.

On motion, the Session then adjourned to convene again on Wednesday, 28th instant, at 11 A. M.

WEDNESDAY, SEPTEMBER 28th.

At 9 o'clock on Wednesday morning Solemn Pontifical Mass was celebrated in the Cathedral. The celebrant of the Mass was the President of the Eucharistic League, Right Rev. Camillus P. Maes, D. D., the Bishop of Covington. The Right Rev. L. M. Dugas, of Cohoes, N. Y., was assistant priest, and the Right Rev. John P. Quinn, of Rochester, and D. M. Lowney, Rector of the Cathedral, Providence, R. I., respectively, deacon and subdeacon of the Mass.

The deacon and subdeacon of honor to Most Rev. Archbishop Farley were Rev. John P. Kiernan, of Philadelphia, and Rev. A. A. Lambing, of Pittsburg.

The sermon on "Holy Communion" was given by the Right Rev. Charles H. Colton, D. D., Bishop of Buffalo.

RIGHT REVEREND MGR. MICHAEL J. LAVELLE, V. G., P. D., CHAIRMAN OF THE COMMITTEES ON PREPARATION AND RECEPTION

SECOND SESSION.

The members convened in Congress at 10 o'clock for the morning Session. His Grace, the Archbishop of New York, Honorary President, and Bishop Maes officiating as presiding officer.

The Session began by prayer by the Archbishop of New York, after which the Secretary read the minutes of the last meeting, which were approved on motion.

Letters were read from Right Rev. Bishop Nicholas U. Gallagher, of Galveston ; Right Rev. Henry Joseph Richter, of Grand Rapids, and Rev. M. Barry, secretary of Most Rev. Archbishop Kean, of Dubuque.

Then followed the reading of the papers : First, on " Frequent Communion," by Right Rev. James H. McGean, of New York. Second, on " The Priests' Eucharistic League," by Rev. Edward McSweeny, D. D., of New York. At the conclusion of this paper, which was greatly applauded, Monsignor McGean raised the question of the possibility of replacing the hour's continued adoration by two half hours at separated times, advancing his reasons for the substitution.

The Right Rev. President replied that such a change would not be in order, as the Constitution and Rules of the League laid greatest stress on the importance and necessity of a full hour's continued adoration ; the institution of the Holy Hour in parishes would, he thought, be one of the means by which priests might be helped to keep the hour without interruption.

The third paper, " Eucharistic Sermons and Instructions," was then read by Very Rev. Clement M. Thuente, O. P., of New York.

The Right Rev. President named as the committee on the cablegram to be sent in the name of the Congress to the Holy Father, and on the resolutions to be adopted in regard to the condition of religion in France : Most Rev. Archbishop Farley, of New York ; Most Rev. Archbishop Ryan, of Philadelphia ; Right Rev. Bishop Ludden, of Syracuse ; Right Rev. Bishop Tierney, of Hartford, and Right Rev. Monsignor Mooney, V. G., of New York.

It was suggested by Bishop Maes that the voice of the Congress should be heard in favor of the canonization of Father Eymard, and the matter was referred to the Committee on Resolutions.

On motion the Session was adjourned.

AFTERNOON SESSION, SEPTEMBER 28TH.

The Session was opened by prayer by the Right Rev. Bishop President.

The Rev. Thomas F. O'Brien read a paper on "Eucharistic Confraternities, and People's Eucharistic League." This reading was followed by the Rev. Arthur Letellier, S. S. S., of New York, who treated the subject of "Nocturnal Adoration."

At the close of this interesting paper questions regarding the methods adopted for rendering nocturnal adoration possible and feasible were made both by the Right Rev. President and by His Grace of New York. These questions were answered satisfactorily by Father Letellier, the author of the Paper on the subject in question.

Bishop Maes called attention to the interesting fact, in relation to night devotions, of the early morning Masses that were said in this city as also in Chicago. These Masses were attended by large numbers of the people, especially by those connected with the press. "If men," said the Bishop, "so employed and so fatigued were willing to spend an hour in adoration of Jesus in the middle of the night, then we might surely find many pious men who would be glad of the opportunity to imitate them, were nocturnal adorations arranged for such occasions as Holy Thursday and Forty Hours."

The third paper, "Preparation and Thanksgiving for Holy Communion," was then read by Very Rev. Joseph H. Conroy, V. G., of Ogdensburg.

The Right Rev. President announced that the cablegram to the Holy Father, which was resolved on yesterday, had been sent to His Holiness, and he asked that the Secretary read it to the Congress. It was read, and was received by all the members with great applause.

CABLEGRAM TO HOLY FATHER.

Congressus Eucharisticus Statuum Fœderatorum, in Ecclesia Metropolitana Neo Eboracensi congregatus, gratias ex animo agit Sancto Patri Pio Papa X, de paterno amore et benevolentia in litteris apostolicis expressis; ipsumque amore et veneratione filial salutat.

JOANNES M. FARLEY, Archp.

Cablegram sent to the Congress by Card. Merry del Val in behalf of the Holy Father :

Exe. mo Farley, Archiepiscopo Neoboracenci,
New York, 452 Madison Avenue.

Archiepiscopis et Episcopis una tecum adunatis necnon quotquot e clero et populo ad Congressum eucharisticum convenerunt Beatissimus Pater amantissime benedicit de reiterato filiali obsequio gratias agens quamplurimas.

CARD. MERRY DEL VAL.

On motion, the Session was ended by prayer.

THURSDAY, SEPTEMBER 29TH.

The third day of the Congress was begun by a solemn Pontifical Mass, of which His Excellency, Most Rev. Diomede Falconio, D. D., Apostolic Delegate to the United States, was celebrant.

Right Rev. Mgr. J. S. M. Lynch, of Utica, N. Y., was assistant priest; Rev. Anthony Lammel, of New York, and ————, were, respectively, deacon and subdeacon of the Mass; Right Rev. Mgr. Harkins, of Holyoke, Mass., deacon of honor; Rev. Chas. J. McElroy, of Derby, Conn., subdeacon of honor.

His Grace of New York, attended by Right Rev. Mgr. Lavelle as assistant priest, and Right Rev. John Edwards and Right Rev. P. F. McSweeney, respectively, deacon and subdeacon of honor, occupied the throne on the Epistle side during the Mass.

The sermon was preached by the Right Rev. William Stang, D. D., Bishop of Fall River, whose subject was, "The Eucharistic Apostolate."

FOURTH SESSION.

SEPTEMBER 29TH.

The Fourth Session was opened by prayer. On the platform His Excellency the Apostolic Delegate occupied the seat of honor, there being on either side His Grace of New York, His Grace of Cincinnati, as well as many of the Bishops and Monsignori, who had been present at the Mass.

The first paper read was that of Rev. H. J. Heuser, of Philadelphia, who treated at great length the subject, "Eucharistic Liturgy ; Proper Care of Churches and Sacristies."

As the Session had commenced at a late hour, the reading of the remaining papers was postponed till the afternoon Session.

FIFTH SESSION.

SEPTEMBER 29TH.

At three o'clock the afternoon session opened as usual by prayer.

The Very Rev. James F. Driscoll, S. S., D. D., of New York read the paper on "Inculcation of Eucharistic Devotion in Seminaries."

"The Forty Hours and Corpus Christi" was treated in a learned and interesting manner by Rev. Henry A. Brann, D. D., of New York.

The Rev. William O'Brien Pardow, S. J., followed with his paper on the "Relation of Devotion to the Sacred Heart and to the Blessed Sacrament." After the generous applause accorded to this Paper, the "Inculcation of Eucharistic Devotion in Catholic Homes" was treated by Rev. M. F. Foley, of Baltimore.

The last paper, "Preparation of Souls for First Holy Communion," was given by Right Rev. John L. Reilly, of Schenectady, N. Y.

The committees appointed to consider the Papers which were read at the Sessions, and the special committee appointed with regard to the state of affairs in France, sent in their reports to the Right Rev. President, who ordered them to be read by the Secretary.

With respect to the report of the committees on the Papers, the resolutions follow the sequence of the Papers as they were read.

RESOLUTIONS.

At the final session of the Eucharistic Congress the following resolutions in regard to the action of the French Government in waging war on the religious communities were adopted:

"The Third Eucharistic Congress of the United States, held in the city of New York, 27th, 28th and 29th of September, 1904, composed of prelates and priests, respresentatives of Catholic America, having in view recent events in France affecting religion and liberty, before adjourning, decides to put itself on record by the following resolutions:

"First—We tender to our Holy Father, Pope Pius X., our reverential recognition and our profound admiration of his apostolic stand in favor of true human liberty and essential human rights as against the behests and threats of an infidel faction that has for the time being unfortunately possessed itself of the government of a once great Catholic nation and a sister republic.

"Second—We, the children of the Church and the loyal ministers and dispensers of her mysteries, sympathize deeply with our much-tried brethren across the waters in the land whose glorious record for so long has been 'Gesta Dei per Francos,' and we assure her bishops, priests and people that we are heart and soul with them in their present battle for right and truth and religion.

"Third—We condemn with all the emphasis which not only the dictates of the natural law but the instincts, moreover, of Catholic faith itself put upon it, the action of a clique, inspired by secret societism in exiling and persecuting the religious orders and communities of men and women, whose only crime was that they had made a sacrifice of their whole selves, their belongings, their faculties and their very lives to the interests of charity, of education and of the common weal of their native land.

"May the Divine Helmsman, Whom we to-day in deepest admiration hail as our Eucharistic King, rise up again and say, as He once said to the storms and the waves, 'Peace, be still.'"

Other resolutions adopted were as follows:

"The Bishops and priests of these United States in the Third Eucharistic Congress, held in the Archiepiscopal City of New York, resolve:

"1. That the pastors encourage the people not only to attend the Holy Mass on Sundays and holy-days, and to be on time, but to attend Mass on week days, by explaining to them the spiritual advantage thereof frequently.

"2. Resolved, That the pastors keep their churches open as often and long as possible during the day and night, and encourage their people to come and visit our Blessed Lord daily in the Sacrament of His Love.

"3. Resolved, That, according to the spirit of the Eucharistic League, frequent communions be recommended; that even daily communions (one day in the week perhaps to be omitted) be permitted and encouraged in case of souls of marked piety; that annual communicants be urged by confessors to be monthly communicants; that monthly communicants be encouraged to receive more frequently.

"4. Resolved, That the priests of the United States join the Eucharistic League, the duties of which, simple and efficacious, are most conducive to the true sacerdotal spirit. It will lead them to personal piety and most effective zeal for the salvation of souls.

"5. Resolved, That to correct the apparent irreverence to, or at least the neglect of, the Blessed Sacrament which may be observed in some instances in our churches, the sense of the

Eucharistic League is that, all devotions should be centered in the Real Presence, and that all priests are advised to reiterate their instructions to the people, that, however right and useful it may be and is to honor the images of Christ and His saints, as they relate to Him and to them, such honor should never be paid to them to the neglect of the worship due to God in the Sacrament of the Altar, where He is really present, Body, Blood, Soul and Divinity.

"6. Resolved, That the clergy be faithful in giving frequent instructions on Eucharistic subjects, explanations of the Holy Sacrifice of the Mass and of the ceremonies and vestments relating to it.

"7. Resolved, That the pastors establish in their churches the Eucharistic League of the People, or other Eucharistic society approved by the Holy See, in order to bring the people to realize better the divine fact of the Real Presence of Our Lord in our churches.

"8. Resolved, That the Congress recommend the practice of nocturnal adoration on the occasion of the Forty Hours' devotion and on Holy Thursday night.

"9. WHEREAS, It is unfortunately too true that many Catholics neglect to make due preparation for Holy Communion and proper thanksgiving after its reception.

"Resolved, That the Congress earnestly request all pastors to urge their people to carefully prepare themselves for the worthy reception of the Most Holy Sacrament of the Eucharist and to spend proper time after Mass in loving thanksgiving.

"10. Resolved, That devotion to the Blessed Sacrament be encouraged in our seminaries, to bring home to the candidate for Sacred Orders the Eucharistic aim of his life.

"11. Resolved, That the reverend clergy comply with all the regulations of the sacred liturgy concerning church, tabernacle and sacristy and do their best to secure sacred vessels worthy of our Eucharistic Guest, and sextons and altar boys thoroughly trained for the sacred functions.

"12. Resolved. That pastors encourage their people to attend the Forty Hours' devotion, and, to avail themselves of the feast, to go to Holy Communion.

"13. Resolved, That priests enlighten their people as to the real object of the devotion of the Sacred Heart and instruct them to seek the love of the Sacred Heart of Christ in the very Sacrament of His Love.

"14. Resolved, That devotions to the Blessed Sacrament and

the Sacred Heart are mutual aids, the one to the other ; that there can be no true devotion to the Sacred Heart that does not tend to the frequent reception of Holy Communion ; that devotion to the Sacred Heart aims at reparation to our Blessed Lord for the ingratitude of so many towards the Sacrament of His Love, and cannot rest satisfied until it has brought about the realization of that loving entreaty, 'Venite ad Me omnes,' and that loving complaint, 'Alias oves habeo quae non sunt ex hoc ovili.'

"15. Resolved, That we devote ourselves to the building up of Catholic homes by upholding Catholic schools, by careful preparation of children for First Holy Communion.

"16. Resolved, That we indorse the numerous petitions for the introduction of the cause of the Rev. Pere Eymard, the modern Apostle of the Holy Eucharist."

JAMES H. MCGEAN,
Secretary.

Musical Programme.

First Day, September 27th, 1904.

10 A. M.

Proper of the Mass.....Gregorian
Ordinary Mass.....Op. 76 S. Mitterer
Offertory "O Salutaris".....J. C. Ungerer
Postlude Toccata and Fuga D minor.....J. S. Bach

8 P. M.

Sub tuum Praesidium.....B. Kothe
O Domine Jesu Christe.....Palestrina
Ave Verum.....J. Blied
Tantum Ergo.....H. Oberhoffer

Second Day, September 28th, 1904.

9 A. M.

Ordinarium Missae.....A. Desmet
Musica Sacra.....Ghent—Belgium
Proprium Missae.....Gregorian
Offertory "O cor Amoris".....Rev. J. B. Lessman, S. J.
Postlude Sonata VI.....Mendelsohn

P. M.

Panis Angelicus.....Baini
O Salutaris.....Gounod
Tantum Ergo.....F. Liszt

Third Day, September 29th, 1904.

9 A. M.

Ordinarium Missae.....E. Ravanello
Proprium Missae.....Gregorian
Offertory "O Sacrum Convivium".....Lud. Viadana
Postlude—Prel. and Fugue D major.....J. S. Bach

P. M.

Ave Maria.....J. C. Ungerer
O vos omnes.....Fr. Witt
O Salutaris.....Becker
Tantum Ergo.....Verdussen

LETTERS FROM THE EPISCOPATE *re* EUCHARISTIC CONGRESS OF NEW YORK.

ST. MARY'S CATHEDRAL,
1100 Franklin Street,
SAN FRANCISCO, Cal., Sept. 18th, 1904.

REV. E. POIRIER, S. S. S.,
23 East Fifty-first Street, New York City, N. Y.

REV. AND DEAR FATHER.—In answer to the invitation to attend the Eucharistic Congress, the Most Rev. Archbishop Riordan directs me to say that on account of the distance it will be impossible for him to attend. His Grace is deeply grateful to you for your invitation, and wishes the Congress every success and blessing. Yours truly,

JNO. D. MAHONEY.

ST. MARY'S CATHEDRAL,
1100 Franklin Street,
SAN FRANCISCO, Cal., Sept. 17th, 1904.

REV. E. POIRIER, S. S. S.,
Secretary, 23 East Fifty-first Street, New York City.

REV. AND DEAR FATHER.—In answer to the invitation to attend the Eucharistic Congress, to be held on the 27th, 28th, and 29th of this month, I regret very much that it will be impossible for me to be present, and, I presume, equally difficult for any of the priests of this diocese. I wish, however, that the Congress may be one productive of the greatest good, in the sanctification of the clergy and laity. The Eucharistic League appeals to us all, and though it may be out of the power of many of us to profit by the meetings, I hope we may share somewhat in their blessings. Yours very sincerely,

GEO. MONTGOMERY,
Coadjudor Archbishop of San Francisco.

ARCHBISHOP'S RESIDENCE,
62 North Sixteenth Street,
PORTLAND, OREGON, Sept. 17th, 1904.

REV. E. POIRIER, S. S. S.,
Secretary Eucharistic Congress.

REV. AND DEAR FATHER.—Please accept my sincere thanks for the invitation of your Most Rev. Archbishop to attend the Eucharistic Congress. The state of my health and long distance

prevent me from attending the Congress. I will, with great pleasure, make known to the priests of our diocese your kind request, but I fear, however, they will be unable to attend.

Asking God to bless the Third Eucharistic Congress, I am, very sincerely in Christ,

A. CHRISTIE,
Archbishop of Oregon.

BISHOP'S RESIDENCE.
BAKER CITY, Oregon, Sept. 16th, 1904.

REV. E. POIRIER, S. S. S.,
New York.

REV. DEAR FATHER.—Your kind invitation to attend the Third Eucharistic Congress of the United States at New York has reached me. Be assured of my deep appreciation of your kindness, but to my great regret it will not be possible for me to be present at this important Congress. I will be with you in spirit, however, and earnestly beg God to endow you with His grace so that all the exercises and deliberations of the Congress may tend to enkindle in the hearts of our zealous clergy a still greater love and devotion to Jesus in His Blessed Sacrament. Assuring you of my best wishes for the success of this Congress, I remain, yours sincerely in Christ Jesus,

C. J. O'REILLY,
Bishop of Baker City.

ST. RAPHAEL'S CATHEDRAL.
Chancery Office,
DUBUQUE, Iowa, Sept. 24th, 1904.

REV. E. POIRIER, S. S. S.,
New York City.

DEAR REV. FATHER.—Archbishop Keane directs me to state that he very much regrets that engagements already entered into render it impossible for him to be present at the Third Eucharistic Congress. Very faithfully yours,

M. BARRY, Secretary.

BISHOP'S HOUSE,
No. 1140 Clinton Street,
FORT WAYNE, Ind., Sept. 15th, 1904.

REV. E. POIRIER, S. S. S.,
New York.

DEAR REV. FATHER.—The very kind invitation to attend the "Third Eucharistic Congress," and to partake of the hospitality

of the Archdiocese of New York, is herewith gratefully acknowledged.

Regretting more than I can well express, my inability to be present at the Congress, I have urged the diocesan director to represent us at the Congress. He will likely do so, and write you in a day or two.

May God prosper the Eucharistic League ! Devotedly in God,

H. J. Alerding,
Bishop of Ft. Wayne.

Louisville, Sept. 16th, 1904.

Rev. E. Poirier, S. S. S.,

Dear Rev. Father.—On the 27th, 28th, and 29th of this month I am out for Confirmation at four of the most distant, and, I may add, the most inaccessible places in the diocese ; and I feel I would scarcely be justified in putting them off to another year (for I am down with my Confirmations straight on into November), not even for so sacred a gathering as a Eucharistic Congress. So, I pray you, have me excused, and please present my best regards to my old friend, the Archbishop, and thank him most cordially for his noble offer of hospitality. Believe me, dear Rev. Father, yours faithfully,

W. G. McCloskey, Bishop.

Diocese of Natchez,
Natchez, Miss., Sept. 16th, 1904.

Rev. E. Poirier, S. S. S.,

Rev. and Dear Father.—I gratefully acknowledge the receipt of your invitation to the Third Eucharistic Congress, as also the tender of the hospitality of the diocese, but I am sorry I shall be unable to accept or enjoy either, nor do I know any of my priests who can do so at present.

Wishing you every blessing and the Congress every success, yours sincerely,

T. Heslin,
Bishop of Natchez.

Bishop's Residence,
1211 Thirteenth Street,
Altoona, Pa., Sept. 23d, 1904.

Rev. E. Poirier, S. S. S.,

Rev. Dear Sir.—Your kind invitation to the Eucharistic Congress has been received, and I regret that I am prevented by

home duties from accepting it. I can only pray that your meeting next week may result in making our Divine Lord in the Holy Eucharist better known and better loved. I remain, yours sincerely,

E. A. Garvey,
Bishop of Altoona.

Grand Rapids, Mich., Sept. 23d, 1904.

Rev. E. Poirier, S. S. S.,

Dear Rev. Father.—Some time ago I wrote to Mgr. Lavelle that it was my intention to be at the Eucharistic Congress. On account of a ceremony in the diocese on the 29th inst. I am prevented to attend.

The Congress coming so early in the week makes it impossible for the priests to attend without depriving their people of Mass on Sunday.

I hope that the Congress will be a great success, and help to extend the League, and thereby promote devotion to our Divine Lord in the Blessed Sacrament. Sincerely yours in Christ Jesus,

Harry Joseph Richter,
Bishop of Grand Rapids.

St. Mary's Cathedral,
Galveston, Texas, Sept. 25th, 1904.

Rev. E. Poirier, S. S. S.,
Secretary, E. C. Committee.

Dear Sir.—The cordial invitation to the Third Eucharistic Congress has just been received from the Committee, and I appreciate the honor of being present at the Congress of those whose aim is to increase the love and devotion to our Divine Lord in the Bl. Sacrament, but I regret my inability to be present this year. Respectfully yours,

W. A. Gallagher,
Bishop of Galveston.

St. Leo Abbey,
Saint Leo, Fla, Pasco County, Sept 16th, 1904.

My Dear Father McSweeney :

I shall make known to the priests of this diocese the hearty welcome you give them to attend the Third Congress of P. E. L.

But I very much fear that there will be nobody to represent us this year.

There has been so much sickness among the clergy. I myself was on the sick-list all summer, and have just returned.

It was my intention to be present at all your meetings, but affairs in my monastery demand my presence here.

Accept, therefore, my honest and sincere regrets.

Asking your prayers for myself and community, and at the same time beseeching God to bless you and all members of the P. E. L. most bounteously, I remain, cordially yours,

CHARLES, O. S. B., ABBOT.

DACCA, August 16th, 1904.

TO RIGHT REV. C. MAES, D. D.,
President of Euch. Congresses, U. S. A.

MY LORD :

As President of the recent Eucharistic Congress here in India, I am requested by the Director-General of the P. E. L. to convey, in his and all the Indian associate's name, to the confreres assembled in congress in the great City of New York, fraternal greeting, together with the most fervent wishes for the brilliant success of their labors.

Glad to have this opportunity of presenting to Your Lordship my personal respects, I beg to congratulate you upon the realization of a plan which, I know, yourself and other promoters of the Eucharistic movement in the States have cherished for years: to make the metropolis the scene of the exercises and festivities of a Eucharistic Congress. The event cannot fail in becoming productive of incalculable good. I love to believe that a notable increase of membership to the P. E. L. and a strong impulse to Eucharistic endeavor in the Catholic body will be certain results.

The auspicious announcement reached India on the eve of our own Congress at Bangalore, so that, in connection with other edifying data about the Eucharistic movement in the Great Republic of the West, it could be brought to the knowledge of our Congressists.

All understood that, although our Indian Congress was sufficiently successful to inspire enthusiasm, it could not compare with the magnificent triumph of Eucharistic faith and piety which was preparing on the other side of the globe.

The wish to be able to witness such an ovation to the Eucharistic God was quite natural, and if I, to-day, beg the illustrious President of that forthcoming assembly to accept the salutations and good wishes of the Indian associates, I feel that I can assure him, it is more than a form of courtesy.

From the 27th to the 29th of September, many P. E. Leaguers in India will be united in sentiment and prayer with the brethren assembled in New York, eager to share the joy, the edification and the spiritual delight of the occasion. Not a few will kneel before the lowly altar of their mission church or chapel and formally join in the grand act of homage to the Hidden God, whilst humbly pleading that the Great Master of the Vineyard would be pleased to hasten the time when the same abundant fruits shall gladden the heart of the tiller in the East as in the West, and when all these elaborately pompous pageants and feasts with which India glorifies deities of man's making shall be consecrated to the glory of the One who alone came to dwell among men "full of grace and truth."

Whilst thus requesting Your Lordship to convey to the Third Eucharistic Congress in the United States the fraternal greeting of the Indian Associates, together with the assurance of our best wishes and prayers for the success of its labors, I would give expression to the personal sentiments of esteem and veneration with which I remain,

Your Lordship's most devoted servant in J. E.,

✠ P. J. Hurth,

Bishop of Dacca.

RIGHT REVEREND MGR. JOSEPH F MOONEY, V. G., P. A.,
PREACHER ON THE FIRST DAY

SERMONS.

The Holy Eucharist in the Twentieth Century.

SERMON BY THE RIGHT REV. JOSEPH F. MOONEY AT THE FIRST MASS OF THE EUCHARISTIC CONGRESS.

AND I, if I be lifted up from the earth, will draw all things to Myself.—St. John xii., 32.

The twentieth century, upon whose threshold we are standing, opens up before us with signs and features which plainly foretell that it will be an eventful one in the history of the race. As the heir of the past, it comes to us laden with seeming riches indeed, but whose value the future alone can reveal.

The material world as a whole is almost within its grasp, and in its confident and at times boastful assurance it flatters itself that Nature's inmost secrets are presently to be disclosed to its eager vision. It is along that line of material triumph that it has planted its footsteps, has set its face, has marshalled its activities and hopes for its glories. With head erect and every sense alert, and the blood of its young life surging through its every vein and artery, like a young giant it is running to what it believes is certain victory. Will it succeed? Or will it fail? No man can tell. But one thing he can tell and that is, that even if it does succeed it will not be happy.

But it is the twentieth century. Our lot is cast in it. But no matter what its outcome, no matter what place it shall fill in the world's history, no matter in what characters it shall stand out in the record of the ages, it shall and must take into account the faith which you and I profess. Why so? Let us see.

Catholicity, brethren, it has been said, is a wondrous thing, the most wondrous thing of which this earth can boast. I do not refer now to that marvellous story of nineteen hundred years that stands alone in the world's annals and whose end is not yet.

No, I refer to a fact and a truth which, whether I consider the outward or inner life of the Church, I see running through both, explaining what else could not be explained, and giving the solution of what else would only be confusion and bewilderment. For do I consider her doctrines, I see them revolving around one central doctrine; do I behold her mysteries, I see them all lighted up by one central mystery; do I finally study her devotions, I see them all running up as to their source to one central devotion. Now, brethren, whence comes this harmonious union everywhere visible, visible in doctrine, visible in mystery, visible in devotion? How is it explained? For you and for me there is but one explanation, and that is to be found in the ever living, abiding presence of the Son of God upon our altars.

Yes, there He dwells who is our all and our faith's all. This is the sublime fact which has ever been to the unbeliever and the scoffer an enigma and a stumbling block, but the sublime fact, too, which, weaving its mystic spells around the believing soul of the man of faith, hushes it into deepest adoration, nay, at times pierces it as with the thrillings of an ecstasy. It is the central sun of our religious system. It is the soul and centre of all that we live for, all that we hope for here and hereafter. Blot it out, and revelation itself disappears; blot it out, and dogma and mystery become as if they were not; blot it out, and the wealth of gorgeous ritual and holy rubric and solemn ceremonial become a lifeless thing, a thing of hollow pomp and tawdry show.

Blessed then be the faith that leads us to see and to know with a knowledge as clear and as bright as noonday vision the presence here, under humbled veils indeed and to human eyes invisible, of the great, dread majesty of the incarnate God. Blessed, too, be the faith that leads us to exhaust the treasures of nature and art, to bring together the choicest offerings of believing hearts, whereby we may fitly honor Him, honor Him in the Sacrament of His love. And is it not a grand and soul-stirring manifestation of that same faith that has drawn here to-day this vast assemblage of bishops, priests and people from near and far, to renew their fealty, to proclaim their devotion and to extend the glory of their Eucharistic Lord and King?

Such then, brethren, is the place which the doctrine and the mystery of the Real Presence holds among the other doctrines and mysteries of our holy religion. Now to know simply that place is surely a fruitful and precious truth. It is not, however, a mere knowledge that we are to seek, a knowledge which, while it might satisfy the mind, leaves the heart empty and untouched. No, but

a knowledge that will fill mind and heart, a knowledge that will lead to love ; nay, a knowledge which is love. "God is love." Behold the sublime dictum of His own Spirit when He would tell us what God is, a dictum whose truth is written across and abroad the length and the breadth of the whole course of His dealings with man ! For was it not love that drew man from his original nothingness and set upon his brow the impress of innocence and sanctity? Was it not love that again came to the rescue when man, by his faithlessness had wrecked his own moral and spiritual nature and had forfeited his own high destiny ? Was it not love that through four thousand years of scarcely relieved shame and degradation, of sin and iniquity, ever sought by ways of patient kindness to impose its sweet yoke upon rebellious shoulders and by untiring effort to soften the hard hearts of the people of its predilection? Was it not love, in fine, that made God Himself leap from His eternal throne in the heavens and, reaching down to His poor fellow-creatures of the earth, assume the nature of that creature to Himself, because "God so loved the world as to give His own begotten Son for it" ?

Is, then, God not love? Nor is this all. For, wonderful as is the fact that God should have so loved man, it is equally wonderful in a way that, in return, man has ever had an unconquerable longing for God, or what in his misery and his blindness he thought was God.

Yea. Amid the wildest and most degrading forms of human error, amid the most terrible superstitions and hideous mysteries of paganism, everywhere we see the heart of man yearning after intercourse with the Supreme Being. Ever and anon in all and through all it breaks out in despairful accents after the God it has lost. It is the cry of the pagan of old, the self-same cry which the savage in the depths of the forests of America, the isles of the Pacific and in the jungles of Africa utters to-day. Nay, more, it is heard at times arising from the hearts of the unbelieving leaders of modern thought, from the breasts of the high priests of the sceptical science of the day. Fain, indeed, would they exclude God from His own creation. Fain would they shut Him out and beyond the horizon of man and consign Him to the region of the unknowable. But it is the effort of their puny intellect alone. Their hearts know better, their very instincts know better, and in their moments of reflection—their better moments—they, too, feel the craving that man has ever felt, they, too, give utterance to the smothered cry which has never ceased to ascend from the face of the earth, to be united to its God.

In a word, regard man where you will, regard him when you will, under any circumstance and under every condition, he has ever felt, whether conscious or unconscious to himself, the truth of the words of the Psalmist of old, when he said : " My soul hath thirsted after the strong living God. When shall I come and appear before the face of God ? "

Brethren, will the cry of man be heard ? Will God ever give heed to it ? It is He Himself who has planted in the soul of His creature that insatiable longing and that everlasting desire. Will He not satisfy it ? Ah, yes, brethren, He will in His own way, and in the way alone a God could have thought of. He will tax His very omnipotence to do it. He will exhaust the sources of His own infinite power to do it. He will, as it has been truly said, run through a whole course of miracles more stupendous and more adorable than the original creation of the world out of nothing. He will unite Himself to the creatures that He has made and has loved with so abiding and absorbing a love as not to be content with taking that creature's nature and giving His life for it, but He will now crown His work, He will do all that a God can do though Almighty that He is, and that way of union which a God alone could devise and a God's power alone could bring about is to be found in that supreme legacy of His everlasting love, the adorable sacrament of the Eucharist.

And, brethren, how has not Catholic Christian faith feasted upon and nurtured itself ever since upon the wondrous and ineffable gift of the God-Man to the hungry and thirsty souls of men. See how, through the vicissitudes of the centuries that have since buried themselves in the tomb of the past, through the rise and fall of kingdoms and empires, through every phase of human glory or human misery, through the errors of human pride and the shipwreck of human philosophies, through war, pestilence and famine, through persecution, chains and slavery, it has been the mainstay of God's Spouse on earth, the very life of her children, their inspiration in life and their hope in death. Ah, how they have clung to it and have loved it, guarding and shielding it with sacrifice of their heart's blood in the deep bowels of the earth and in the caves and dens on the rugged mountain side, making it the supreme object of their study and devotion in the schools and the halls of their highest thought and learning, weaving around it every aspiration of their lives and enthroning it in their sanctuaries, which were and are still to-day the very ultimate expression of their living faith and their creative skill.

Thus, brethren, has the mighty stream of the knowledge and love of our Eucharistic King come down to us.

It is, then, for us to say whether it shall not flow with still greater flow and whether it shall not touch and vivify more of those to whom He Himself has said : " Come to me all ye who labor and are heavily burdened and I will refresh you."

We do indeed live at a time and in a land, it must be said, where the whole trend of its activity, where the whole tendency of life as we find it around us, is so to engross our minds and our wills in the desire and pursuit of the purely natural and material as to leave no room for any thought or aspirations for higher and holier objects. But it has been said, " Not by bread alone doth man live, but by every word that proceedeth out of the mouth of God." Not therefore in the things that men so fervently strive for and work for nowadays and which only minister to the wants and cravings of their lower nature, not in the subservience of their nobler faculties to the sway of their baser appetites, not, in one word, the total submergence of their higher being beneath the gross dominion of material aims and forces, will man rise to a true conception of his own dignity, will work out the perfection of which he is capable, or will be able to hold the balance aright between the relative aims of time and eternity.

Now, brethren, in saying this much, it is not meant to say that we are to shut our eyes to the progress that the world may be making for the social and political betterment of mankind, nor to put the seal of condemnation upon the efforts it may be putting forth to improve the material condition of the masses, but only to say that they will not achieve their purpose if they exclude the fact and the purpose of the presence of our Emmanuel—our God—with us. The victim of infidelity and the children of incredulity may not believe it, but we, enlightened by another light than theirs, believe it because we know it.

Finally, brethren, we are facing the twentieth century. We are facing it with its hidden outcome, its unsolved problems and its many portents. But still we are facing it, not, indeed, without gloom, it may be, and apprehension, but yet with faith and confidence. We know " that our Redeemer liveth "—liveth not only, but reigneth. This very congress, which to-day opens so auspiciously, is a pledge of it. It is an assurance of it. And now may it prove to be not merely a new and magnificent attestation of our faith and our loyalty, but still more a trumpet call which will sound throughout the land, a sound which, like the sound of mighty waters and of many tribes and tongues and races, will rise up to the very footstool of the throne upon which He sitteth to whom " benediction and honor and glory and power forever and ever. Amen."

Holy Communion.

Sermon Preached at the Third Eucharistic Congress by the Right Rev. Charles E. Colton, Bishop of Buffalo.

"As the heart panteth after the fountain of waters, so my soul panteth after Thee, O God."

There is, dear brethren, a longing in the human heart for the God who made it. Nothing else will satisfy it; wealth, pleasures, friends, honor, life itself are all in vain—the soul desires its God and it will not be at rest, as St. Augustine says, until it rest in Him.

And the need, too, which we feel for God—is what God feels for us, each and every one of us—for He is essentially a God of love, first for Himself and then for us made to His image, and so He bids us give Him our heart, give Him our love, and He tells us that He has loved us from all eternity, and will never forget us, but will love us to the end.

In the old law, God communicated with men, but as it was carried out through a human agent it could not be perfect. It was through Moses He gave His commandments and He Himself guided the Israelites from the skies, and He showered down upon them daily manna, wherewith they might nourish themselves on the way, as they journeyed towards the promised land. This was but for one people and for one time.

But in the new law God was to hold perfect communion with all peoples and for all time who would hold communion with Him, and this communion was to be carried out by God Himself, through His own Divine Son, whom He invested with our nature; and it was to be realized by His teaching and guiding us and by His giving us the food of our souls, His own body and blood. Our Lord reiterated the commandments given to Moses, and promised Heaven and eternal life to all who would keep them, and He gave us a means to sustain us on our way to the promised land by giving us Himself, for He said: "My flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my

RIGHT REVEREND CHARLES H. COLTON, D. D.,
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blood abideth in me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from Heaven. Not as your fathers did eat manna and are dead ; he that eateth this bread shall live forever."

Thus we have Holy Communion as known and practised by the Catholic Church. It was instituted by our Lord Himself—at the last supper, the night before He was put to death—for, taking bread, He blessed it and gave it to His apostles, saying, " take ye and eat, for 'This is My body,' and taking wine He blessed it and bade them to drink, saying, 'This is My blood,' the chalice of the new and eternal testament which shall be shed for you and many unto the remission of sin." And then He said: " Do this in commemoration of Me," and so the apostles and their successors are faithful to the command of Christ, and our Lord is given to all who prepare themselves to receive Him. Our Lord's love for us is so great, that He cannot do enough to satisfy it, and yet, great and infinite in power as He is, He cannot do more than give us Himself. No one could conceive this until it was made known by God ; it took the wisdom of God to conceive it and His love to execute it and now that it is on the word of God let all men gratefully bow their homage and piously adore God hidden in the Blessed Sacrament. Men may question as men did, and ask how can this Man give us His flesh to eat ; but they should remember that that Man is Christ, the Son of God, that He is God, therefore, one with the Father and the Holy Ghost, and that He can do all things by His only will.

The Son of God came on earth to save us and to bring us to His Father in Heaven. He offered Himself up on Calvary for the sins of the world, and He offers Himself up anew daily mystically in every part of the world. And with His sacrifice goes His Sacrament and both are brought down to every age and to every soul. And whilst the Sacrifice atones, the Sacrament saves, and through both are given to each individual soul, both priests and people, the means of life, God Himself—our Lord and Saviour, Emmanuel, who promised to be with us all days even to the end of the world.

What is Holy Communion, therefore ? It is receiving the body and blood, soul and divinity of our Lord and Saviour Jesus Christ. It is of all unions the most intimate and the most complete. We become bone of His bone and flesh of His flesh. He is not changed, but we are changed in Him. He becomes the light of our minds, the life of our hearts and the strength of our wills.

All things are made new and we are continually renewed in Him. He lives in each one that worthily receives Him and He is offering up a welcome homage to the Father, namely, the acceptable and meritorious life lead by Him who is united with Him. He is, in a word, living in us, and we are living in Him, as St. Paul said, and by His infinite merits annexed to our own poor merits, He is making sure and lasting the salvation He purchased for us on the Cross. "It was a great thing," says St. Thomas, "for Christ to have made Himself our brother ; a greater to have become the price of our salvation ; but it was the greatest of all to give Himself to us as our food. This is the Bread of Life, as our Lord calls it—this is the bread that cometh down from Heaven—His flesh for the life of the world. He abides in the tabernacle, but longs to be taken to the tabernacle of our hearts. And so He says, "Come to me all ye that labor and are heavily burdened and I will refresh you." He stands ready to cure every ill and to heal every wound. He is ready to banish every suffering and to remove every sorrow. He is there to enlighten the doubting and to recall the erring, to convert the sinner and to advance the saint. In a word, as our Lord is God, He is in the Blessed Sacrament, our life, our all and everything that we desire. When we take Him to our hearts He comes with all the gifts and graces in His power; His love inflames and purifies us and fills us with the greatest delight. His light illumines us and gives us the true knowledge of things conducive to salvation, and His grace strengthens us and enables us to resist and throw off temptation and anything that might separate us from Him. He binds us to Him by the cords of His love and draws us the more, the more we respond to it. Such is Holy Communion as it is and can be—for all who will strive to reach God through its means as our Lord would reach them.

But wonderful still more are the effects that follow Holy Communion if received often. We take on more and more the spirit of our Lord. We burn with love for God and are filled with a love for our neighbor. "The charity of Christ urgeth me," said St. Paul in his thirst for the souls of men, and the same feeling is what we feel or what God makes us feel when we become closely united with Him through frequent Holy Communion. It is a teaching of theologians that the soul of Jesus remains behind when the body, the species, are consumed within us and His soul acts upon our own and causes us to have more and more of His spirit of mind and heart and will. Thus the saints induced themselves with the spirit of Christ and grew more like Him day by day. Thus St. Paul could say to His followers, "Be imitators of me as I am of

Christ," and we read of St. Catharine of Sienna that she at times bore so close a resemblance to our Lord that she was called Catharine of Jesus. St. Teresa was so close in her union with our Lord that the Divine Will was a growth in her heart as shown after her death. "God is great in His saints," exclaims the psalmist, and their perfections which are the shadow of His own infinite perfection are the result of the mighty indwelling He has in their souls.

Frequent Holy Communion so unites souls to God and so keeps them to love and serve Him that it is the most effective way of fulfilling the purpose for which our Lord came upon this earth, for He came not only to reconcile God to men by dying for their sins, in atonement upon the Cross, but He came also to establish the kingdom of His Father and have His prayer fulfilled : "Our Father, who art in Heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in Heaven." In a word, that God might vindicate Himself an acceptable people, a pursuer of good works. But to do this God's grace is necessary and Holy Communion is absolutely necessary, for it is not only grace for us, but God our Lord, on whose merits grace is given, and who tells us as He told the apostles, without Him we can do nothing. And as Holy Communion is the help we need to resist temptation, and even our Lord Himself has said unless we eat of His Body and drink of His Blood we shall not have life in us, so Holy Church makes it obligatory on the faithful to receive Holy Communion at least once a year—and exhorts them, knowing its wonderful effects, to receive frequently. Witness her clergy, nourished with the precious Body and Blood of Christ in the daily Mass—witness her religious receiving almost daily and behold the thousands even in the world who follow the same holy practice—and witness the results. Men and women amidst all this world's dangers compelled to experience its temptations, the temptations from Satan and the corruption of fallen nature, yet leading holy and spotless lives ; for Holy Communion is indeed for them the Bread of the Strong, the Bread of the Angels, the Bread of Life and the wine that maketh virgins.

Let us show our appreciation of the favor of God's presence for us on our altars by coming as often as we can to adore Him, and let us take Him as often as we can to the tabernacle of our hearts in Holy Communion that we may have, thereby, His life renewed, and renewed and increased in us unto eternal life. "God thirsts to be thirsted for," says St. Gregory Nazianzen, let us all, priests and people, thirst for Him and for the Sacrament wherein He

gives us Himself and the waters of eternal life. Let us, in fine, adore and love and honor our hidden Eucharistic Lord all the days of our life, and after life's course is run, He will show us His face forever in the eternal court of Heaven.

A blessing I wish you—in the Name of the Father, and of the Son and of the Holy Ghost. Amen.

RIGHT REVEREND WILLIAM STANG, D. D., BISHOP OF FALL RIVER, MASS.

The Eucharistic Apostolate.

By the Right Rev. William Stang, D. D., Bishop of Fall River.

Sermon delivered at the Third Eucharistic Congress, in New York City, September 29th, 1904.

"And I, if I be lifted up from the earth, will draw all things to myself."—John xii, 32.

These words of our Blessed Lord refer directly to the manner of death He was to undergo for the salvation of mankind. 'Lifted up from the earth," upon the Cross of Calvary, pouring out His precious blood, for love of all sinners, who can resist His invitation to follow Him? Though forsaken by all save His Holy Mother and a few pious persons, dying in unspeakable torture and ignominy, yet all are drawn to Him and mankind falls down before Him in trembling adoration and kisses His pierced feet in contrite affection. What a spectacle ! No sooner is He lifted up, the bleeding victim of our salvation, than He commences to reign supreme in the hearts of men.

The sweetest fruit of His passion and death is the adorable Eucharist in which He continues to draw all hearts unto Himself. The almighty words are spoken in His name and at His bidding, and again He is lifted up from the earth, and He draws all things to Himself in His own mysterious and merciful way. By an act of infinite condescension He allows Himself to become the divine magnet of human souls until the consummation of days.

I have been requested by His Grace to speak on the "Eucharistic Apostolate." It is well known how deeply interested the Archbishop of New York is in the conversion of America to the Catholic Church. He has been chiefly instrumental in establishing the New York Apostolate, which he so recently honored by choosing its zealous superior as his episcopal assistant. May we all take inspiration from his noble example, and may the fire of enthusiasm for the conversion of

our separated brethren be fanned into an irresistible flame during these blessed days of the Eucharistic Congress.

America for Christ and His Holy Church ! Nothing less and nothing more. This land is Mary's land ; it is the rightful dowry of our Immaculate Queen. Priests and Bishops will not rest until our non-Catholic citizens become humble followers of the Crucified and willingly and gratefully enter into the one fold of Christ. It is the most sublime and blessed task we have set ourselves to. Is there a possibility of our accomplishing it ? Hush, ye of little faith. Did our Divine Saviour desire us to pray for something which is impossible when he taught us to ask His Heavenly Father "Thy Kingdom come" ? We all know from the Holy Gospel that the Kingdom of God means the reign of Christ on earth, the Church which He founded on the primacy of Peter. The Church, I said : for there is but one Church which the Lord of Life purchased with His death, or as the apostle expresses it, "at the price of His Own Blood." All other so-called churches are but human inventions and impositions, while the Catholic Church alone is and remains forever the work of God.

It is the will of Christ that all should belong to His Church, that all should listen to the great white Shepherd in Rome, the visible head of His Church. Can we who claim to be soldiers of Christ remain indifferent as to his conquests in this world, as to the extension of His Kingdom among men? Can we who profess a true love of our neighbor and a readiness to help him in his needs? Can we, I ask, be so callous towards the immortal souls of our fellow-men as to see them thirsting for the truth, as many are, and famishing for the want of spiritual food, yes, to see them fall into the fiery abyss, and not hurry to their rescue, though we have the sure means of salvation? If we are not sincerely interested in catholicizing the United States, then we neither care for the interests of Christ nor for the welfare of the good people who dwell with us under the same flag and are loyal to the same government. Have you not heard converts to the faith express surprise at our apparent inactivity or want of aggressiveness regarding the spiritual condition of our non-Catholics? When these converts begin to realize the power of Catholic truth and the pressing duty of Catholics to make that truth known to all men, they seem to feel that we shall earn the gratitude of many of their former co-religionists by stepping out boldly and proclaiming with apostolic freedom that salvation is impossible outside the ark of the Church ; that God is calling

them from the Babylon of confusion into the city of peace, and that to-day they must hearken to the voice of God and not harden their hearts. And, indeed, the time has arrived when we may give up the position of defence and courageously attack error and misconceptions when and wherever we meet them.

But conversion is chiefly the work of divine grace. Reasoning, argumentation, refuting objections will help to remove the clouds of darkness which hang heavily over mind and heart. God's own light must shine into man's heart that he may see the truth and follow it. "That was the true light which enlighteneth every man that cometh into this world." The convert must see himself in God's own light ; he must see his own wretchedness and his need of divine help. He must kneel humbly at the feet of a God's own light ; he must see his own misery, his sins and shame before he be freed from his heavy yoke and cleansed from defilement. All this requires humility ; he needs the grace of God. Where will he find it ? The Blessed Saviour is nigh to give all that is necessary. Bring the stray sheep near the good shepherd ; lead the non-Catholic to the source of all grace ; lead him into the presence of the Holy Eucharist ; bring him under the eyes of the gentle Master, that He may cast His merciful look upon him. Many of our separated brethren have a sincere and generous love towards the personality of Christ. His sublime life, with its deeds of love for the poor and suffering, is ever in their memory, though their knowledge of His divine nature may be vague and sentimental. They believe in a historical Christ, not in the God-Man who promised that He would not leave us orphans, but remain with us until the end of time. When they first hear of the real Christ, who still lives among men, a feeling of indescribable awe overpowers them. The immensity of His divine love bewilders them ; the nearness of the Saviour dazzles them. O quam suavis est! (Oh, how sweet He is!) What a message of joy and strength He sends to the human heart! How well He supplies our natural cravings! Nothing but His personal presence will still the longings of our lonesome hearts.

Yes, when the light of His truth first breaks on the soul of the convert he cannot remain motionless ; he throws himself on his knees and exclaims with Thomas, the Apostle : " My Lord and my God." His life now takes on different hues : he is no longer fretful about the future. His God and Saviour is with him and will compensate him for any loss of friends, and comfort him

when he takes the all-important step and enters the true Church. The love of Christ in the Eucharist shines upon him always and everywhere, and makes his life one continual springtime of hope and promise.

At the door of the tabernacle all doubts vanish ; contradictions and inconsistencies are easily reconciled ; anxieties and perplexities are smoothed away ; pride and presumption are sternly rebuked by that voiceless love in the tabernacle. Jesus is there, so humble and so meek, drawing hearts to His own Sacred Heart.

One of the most effective ways to draw non-Catholics unto Christ and His Church is the beautiful service of Benediction, where the minister of the Lord, under certain sacred rites, withdraws the veil of the tabernacle, raises the curtain of the holy tent, and exposes the adorable Host for public adoration. It is then that Christ fulfills again His loving promise, "And I, if I be lifted up from the earth, will draw all things to myself." To this public devotion non-Catholics should be frequently invited. A short instruction on the Blessed Eucharist, a subject which is exhaustless, should precede the solemn function and prepare minds and hearts for the lifting up of the Blessed Saviour. If half a century ago Cardinal Wiseman, fitly called the Cardinal of the Blessed Sacrament, could say of England, " We know many places where several conversions are attributable to its solemn celebration," how much more reasons have we here in America to ascribe conversions to Benediction ? There are so many churches and chapels in this country where Benediction is never given without a number of non-Catholics being present. Oh, how consoling to the Sacred Heart, and how hopeful for the Church in America ! How these non-Catholics watch every movement of the priest ! How edified they are by the reverence and devotion of our Catholic people ! How interested they grow and how devoutly they bow their heads when He is lifted up in Benediction and with His own right hand blesses all and pours the showers of His grace upon all, as He suffered and died for us all.

The laity must share with the priest in this Eucharistic Apostolate. We entreat the people, bring your non-Catholic friends to Benediction. Tell them in what this service consists, and how short and sweet it is. Do not bring them to a lengthy service at first, such as a solemn high Mass or an episcopal function ; but bring them to Benediction. Tell them what the lighted candles and the fragrant flowers on the altars do symbolize. Explain to them the meaning of the sacred vessels and vestments, and the clouds of incense that rise before His Eucharistic throne. Suggest

to them to pray fervently to Christ that if He be really hidden under the sacramental species He manifest Himself to their hungry souls. Give proof of the sincerity of your faith by your humble posture in the presence of the Lord ; acknowledge yourself but dust and ashes, unworthy to appear before Him. Tell Him how you love Him above all things ; worship Him in deep and silent adoration. And, rousing all your fervor, implore Him by the love He bears His Immaculate Mother, by His bitter passion and cruel death, by His precious Blood, which He shed for all, to have pity on our erring brethren and to bring them into His fold, where they shall hear His voice and find contentment for their weary hearts.

When you notice in your non-Catholic friend an increasing interest in Catholic doctrines and worship, and an earnest desire to do God's will and to approach closer to the fountain of grace, then gently lead him a few steps higher, lead him to the very centre of the world and its history, lead him up to Calvary, where the Son of God redeemed and reconciled us with His Eternal Father. In the holy sacrifice of the Mass Calvary continues to the end of days. Holy Mass is not merely the memorial, but the very renewal or rather prolongation of the sacrifice on Calvary. Through the Mass Christ makes it possible for us in the twentieth century to assist at the selfsame sacrifice He offered on Calvary and to share in its fruits. The celebration of the Mass is surrounded with significant and striking ceremonies which are calculated to inspire devotion and impress the beholder with the awful grandeur of the holy sacrifice. Furnish your non-Catholic friend with an instructive prayer-book containing the prayers and rubrics of the Mass, "the Ordinary of the Mass," enabling him to follow the priest intelligently from beginning to end. The chapel may be poor and devoid of works of art ; the priest may evince a certain awkwardness in observing the various rubrics, but the Mass itself will lose little or nothing of its singular charm over the human soul. "The essential beauties remain whether the holy rite be performed under the golden dome of St. Peter's, with all the pomp and ceremonies befitting its celebration by the Sovereign Pontiff, or in a wretched wigwam, erected in haste by some poor savages for their missionary." (Wiseman.)

What a thrilling scene is the sacred moment of consecration for our non-Catholic friend ! All is hushed into silence and heads are bowed in profound adoration. He is about to be lifted up from the earth to draw all hearts to Himself.

" The sight of a Host uplifted !
The silver sound of a bell !
The gleam of a golden chalice—
Be glad, sad heart. 'Tis well."

How near unto the Blessed Saviour, touching the hem of His garment. Yes, it is all clear. He loves me and draws me nearer to Him. How different the meeting-house looks after witnessing with reverent and intelligent eyes the uplifting of Christ in Holy Mass.

What are costly buildings, with elegant furniture and artistic belongings, without the real presence of Christ ! The Lord of Life is not there ; all is shrouded in darkness and the shadows of death are hanging over its portals.

Lord Jesus Christ, we have known Thee and loved Thee in the Blessed Eucharist since the days of our childhood, and we trust to remain Thy faithful servants during the remainder of our lives, and when our last hour casts its gloom over our soul and body we expect Thee to come in the Holy Viaticum to console us and to banish fear and despair from our hearts. "Esto nobis praegustatum mortis in examine." Do not forget those who know Thee not, and use us as Thy unworthy instruments in bringing them into Thy saving Church. Permit us, in Thy merciful condescension, to assi t Thee to realize Thy divine promise and wish :

"And I, if I be lifted up from the earth, will draw all things to myself." Amen.

PAPERS.

Attendance at Mass on Sundays, on Week Days.

Your Grace, etc. :

THE subject assigned to me is..... I will try to avoid the commonplaces of the catechism and the theology manuals, with which we are all familiar.

It is natural and logical to place this topic at the head of the programme, for before we can pay our tribute of loving worship to our Divine Lord in His Eucharistic Presence in the tabernacle we must first bring Him down on the altar in the Holy Sacrifice. All other devotion and worship of our Emmanuel is secondary and voluntary; the Holy Mass is primary and obligatory. Fitly, therefore, has the Church imposed on the faithful the strictest kind of obligation to assist at the offering of the Holy Sacrifice on the Lord's day. And this obligation has its basis in the very nature of man and his relations to the Author of his being, and in the divine positive law. From the beginning God required worship of His creatures and the setting apart of one day in seven for this special purpose. It was not a new commandment given to Moses, but a reminder of the old primitive law: "Remember that thou keep holy the Sabbath day." And the law was not abrogated by Christ in its essential obligation of divine public worship ; only the day was changed by the Church, and manner of its sanctification, as was foretold by the prophet: "From the rising of the sun to the going down thereof my name is great among the gentiles, and in every place there is sacrifice and there is offered to my name a clean oblation; for my name is great among the gentiles, saith the Lord of hosts."

And verily, the words of the prophet are fulfilled in these our days. Think of what a spectacle in the sight of men and angels is presented by the vast throngs of faithful people, obedient to the summons of the Church, filling our churches Mass after Mass

every Sunday in the year, crowding the streets and avenues on the way to and from the temple of God, sometimes in the darkness and discomfort of an early winter morn. How eager they are to kneel before the altar of God, to join with the universal church in offering up the Holy Sacrifice as the supreme act of divine worship, the renewal or rather the perpetual continuation of the Sacrifice of Calvary, whereby the passion and death of Christ are commemorated, the Creator receives homage and glory from His creatures, is propitiated for the sins of the world, accepts our thanksgiving for His past favors and our petitions for the continuance of His blessings.

And how they thirst for the living waters of divine truth which flow from the lips of God's minister! With what almost painful attention they strain to catch every word coming from him whom they look upon as the priest of the Most High, the ambassador of Christ. What a comfort and consolation for the priest to see so much faith and piety, so much eagerness to know and love and serve God, among the good people of our parishes in city and in country.

Ah! if we could only shut our eyes to the other side of the picture—for, alas! there is another side.

Whilst the great multitudes of devout believers are uniting in divine worship on the Lord's day, there are other vast multitudes wholly indifferent to their obligations to God, so absorbed in the quest or enjoyment of the passing things of this life that they have no time or thought for the higher things of the soul, for the worship of God.

What a heartsore to a pastor to know that many souls entrusted to his care have fallen thus from their high estate as children of God, and become reckless of their duties towards their Father in heaven. How distressing it must be to the bishops and priests of an old Catholic country to see the great mass of the people neglect the worship of God on the Lord's day, and to know that in consequence religion is decaying where once it flourished like a bay tree!

And decay it must if the Lord's day is neglected. For it is no exaggeration to say that on the fulfilment or neglect of this duty of divine worship depends the spiritual life or death of the individual soul, the peace and happiness of families, the welfare or the downfall of our Christian civilization. We hear much nowadays about the great social dangers threatening us in the Twentieth Century—the unrest and discontent of the working people, the producers who are aggrieved that they receive so small a share of

PROCESSION OF THE CLERGY ON THE OPENING DAY OF THE CONGRESS, FROM THE CATHEDRAL COLLEGE AND ARCHBISHOP'S PALACE TO THE ENTRANCE OF THE CATHEDRAL ON FIFTH AVENUE.

MONSIGNORI AND BISHOPS

(Courtesy of the "New York World")

the fruits of their toil and are tempted to envy those who labor not, neither do they spin, and yet (not by God's providence, but by the workings of unfair human laws) have come into the possession of the great part of the accumulated wealth of the world. This discontent can never be appeased without religious motives, and how can we put these motives to men who will not listen to our voice, who will not come to church and whom it is difficult for us to reach otherwise? How can we show them that this life at best is one of self-denial, that the very essence of Christianity is the spirit of Sacrifice, if they forget or if they never know the meaning of the great Sacrifice of the Cross, the Mystery of the Altar?

The observance of Sunday, the attendance at Mass on the Lord's own day is the connecting link between the toilers of the workaday world and the Church which represents God on earth. And it is for us ministers of God's Church to show the faithful whom we can reach all that the religion of Christ means for the solution of the great questions which vex the world to-day, and which loom up full of portent and of menace for the future of Christian civilization; to teach them to have no part in the un-Christian strife and ill-will between classes, the fraud, oppression and arrogance on the one side, the envy, misery and turbulence on the other ; to point out the true remedy for the ills of the world—at the foot of the cross whereon Christ died, at the altar whereon He continues to immolate Himself for all alike, rich and poor.

Since, then, so much depends on it, how can we bring about a more general observance of the Lord's day, how can we bring men to worship before God's altar Sunday after Sunday?

We may, perhaps, accomplish something towards this end if we do all in our power to attract people to the house of God, and nothing in the world that might repel them. Of course Catholics ought to know their duty and should all come to Mass, if possible, as a matter of conscience. But we know how much men are liable to be influenced by other and lower motives which come in to re-enforce the sense of duty. And these motives sometimes have much to do with the fulfilment or neglect of the Sunday duty. The material beauty of the house of God, good preaching and good singing, are attractions which bring people to church.

But above all, the personal character and work of the priest, his kindness to the poor, the sick and the bereaved ; his earnest, zealous, patient solicitation on the house-to-house visitation; his avoidance in his intercourse with the people and in his preaching and announcements of everything which might give just

cause of fault-finding, of anything which might repel men from the house of God. Woe to us if, like the wicked sons of Heli, we draw the people from the Sacrifice of the Lord!

What a pity if, when the good, self-sacrificing, faithful people come to the church once a week to lay their worldly cares and troubles before the altar of God, looking for solace and peace for one brief hour, after the long days of toil and weariness, of temptation and maybe sin and discouragement, what a pity, if, when they come for bread—the bread of life—we give them a stone!—and if, when they are longing to lift up their hearts to God, as in the Preface we bid them to do, we rather drag them down to material things, to money, money and schemes for raising money. True, of course, it is the duty of the people to give for the support of the Church and for our maintenance, and it is our right and duty to put this obligation before them sometimes—but—really—it was not the raising of money which St. Paul had in mind when he said to Timothy : "Insta opportune, importune, argue, obsecra, increpa!" There is no necessary connection between the precept about hearing Mass on Sundays and that other commandment to contribute to the support of the Church ; and surely the opportunity of fulfilling the former and greater commandment is not conditioned on compliance with the other.

But after all, when we have done everything in our power to attract people to the church, there will still unhappily be many whom we cannot draw and for whom we can only labor and pray in patience—the poor victims of intemperance, the careless, indifferent, ignorant, worldly, materialistic. If we could only bring them to appreciate the meaning and the value of the Mass, if we could get them on their knees before the altar, they might soon be on their knees in the confessional and then we might hope for the gratification of the heart's desire and prayer of good Pope Pius that "all may be renewed in Christ."

Now just a word as to attendance at Mass on week-days. Surely no pastor can be content to say Mass morning after morning with few or none of the people present. In most large parishes there must be a considerable number who could attend if they were once made to appreciate the privilege offered them and to know of the blessings God showers on those who are faithful to this pious practice. 'If," says the Imitation," the Holy Sacrifice were offered in one place only in the world and by one priest only, how all would gather from all parts of the world to that one place and that one priest! But now there are many priests and many Masses, and the world is indifferent."

If the awful scene of Good Friday were to be repeated, how all eyes and all hearts would turn to the Holy City, to the "place called Calvary!" But by God's almighty power and out of His infinite love for sinful man the great mystery of Calvary is renewed for all times and all the nations of the earth. The cross of Calvary is, as it were, transplanted throughout the whole world. Whether amid the splendor of grand ceremonial (such as we witnessed to-day) with which the Church of Christ loves to hail the coming of her Beloved Spouse, in the humble chapel of the far-off missionary, or under the broad dome of heaven, the Holy Sacrifice is the self-same in substance and in merit as on Calvary.

Our good people believe all this in a vague way, and some of them realize it, and hence the goodly numbers who assist at the Holy Sacrifice every morning in our churches. Perhaps if we could impress it on more of our people in our preaching, in the confessional, in sodalities, and if we gave them ample opportunity of hearing Mass every day, we might soon rival the fervor and devotion for the Holy Mass which once made Ireland the Isle of Saints; which gave courage to her priests and people in penal days to risk their lives to assist at the Holy Sacrifice offered up in some hidden glen or lonely mountain cabin; and which even to-day excites the admiration of strangers from less favored lands. Gladstone said of the Catholics of Ireland: "Their week-days are more Sunday-like than our Sundays." And it is related that when Cardinal Persico returned from his famous mission and was asked what had most impressed him among the people of Ireland, he replied: "The great crowds of people attending Mass every day in the week."

Similar stories are told of the piety of the faithful in the Catholic parts of Germany.

Now we have these same people and their children, and it ought to be possible, in spite of the very different circumstances, to persuade many of them to emulate the devotion and piety of their fathers in the faith.

Oh, what a change would come over the face of things in this land of ours if all Catholics were earnest and fervent in their worship and love of Jesus Christ in the Holy Sacrifice of the altar! What an effect such an example would have on an unbelieving world!

May God in His almighty power and infinite love bring it to pass; may the Immaculate Virgin Mother, whose protecting mantle is spread over our beloved country, help along the work by

her pleading with her Divine Son, and may we priests of God co-operate with all our might!

R. Neagle,
Malden, Mass.

Daily Visits to the Most Blessed Sacrament.

Read at the Third Eucharistic Congress, New York, September 27th, 1904.

WHO of us has not heard of the touching incident related of a French soldier in Orleans? He was wont to spend at least an hour every day in church before the Blessed Sacrament of the Altar. When asked by his captain what he was doing there, he gave an answer worthy of a saint: "I stand sentinel before the throne of God. It grieved me to see that the president has four sentinels to keep guard, the general two, and God none. I will therefore perform this service at least for an hour." In this noble reply and still nobler action are pictured and portrayed the natural logic of the Catholic soul throbbing with lively faith in the Real Presence and with burning love for the Divine Prisoner, the mystic attraction of the Catholic heart for Jesus, the Friend of friends and the Magnet of souls hidden behind the sacramental veils.

Nature and Meaning.

A visit to the Blessed Sacrament—what is it, what does it mean? Listen to the thrilling description given by the illustrious Cardinal Wiseman (Essays on Various Subjects, O'Shea, N. Y., vol. 2, p. 264): "The familiar expression, 'a visit to the Blessed Sacrament,' so well understood in Catholic countries and Catholic communities, contains a depth of faith and of love which long descriptions would not so adequately convey. It declares at once the simple, hearty, practical belief in the Real Presence; not a vague, surmising opinion, not an uncertain hope that the Lord of glory may be there; but a plain conviction that, as surely as a king dwells in his palace, and may be there found by those who are privileged to enter in; or rather, that as certainly as He Himself dwelt once in a stable, making it His first palace upon earth, and was there 'visited' by kings from a distance, and by shep-

herds from the neighborhood ; that as truly as He abode in the houses of His friends, and was ' visited ' by Nicodemus for instruction, or by Magdalen for pardon ; so really does He now dwell among us in such sort as that we may similarly come before Him and have recourse to Him in our wants. Nothing short of the liveliest faith in the mystery could have introduced, or could keep up, this practice. But the term is likewise the offspring and expression of love. It implies a certain intimacy, if one may use so homely a term, with Him to whom it is applied. It gets us beyond the dark regions of awe into those of glowing affection; it raises us up above the crouching attitude of Israel's children at the mountain's base ; nay, carries us straight through the clouds and lightnings at its side, to the silent, radiant summit, where God and man meet face to face, and discourse together as friends are wont to do."

And a daily visit means the daily approaching and abiding before the God of the tabernacle and the tabernacle of God, the daily scaling and mounting of the silent, radiant summit, where we meet God face to face and converse with Him as our Teacher, Shepherd, Friend, Brother, Spouse, in unrestrained familiarity ; the daily reposing upon the Heart of Jesus and speaking with Him heart to heart, the daily adoration of the Lamb slain from the foundation of the world,—in imitation of the shining hosts of the Church triumphant in heaven,—" the daily worship of the adorable Victim on His altar-throne."

History and Development.

There are two dogmas of our holy faith upon which the practice of the Daily Visits rests :—The Transubstantiation and the Real Presence. Once we believe, as we must by our holy faith, that the same God-Man Jesus Christ is really, truly and substantially present in the Blessed Sacrament of the Altar, the same Jesus, I say, who one day lay in the crib, lived on the earth, died on the cross, arose from the dead, and ascended into heaven where He now sitteth at the right hand of the Father : the conclusion is self-evident that we must render unto Him in the mystery of the altar the highest type of worship, the supreme adoration and homage due to the Infinite and Sovereign Being alone.

Let us now seek facts from history to prove this adoration, especially in the first ages of the Church. The Discipline of the Secret was rigorously enforced regarding the Holy Eucharist, and hence we must not be surprised that we find but few direct facts. Father Bridgett has well said (History of the Holy Eucharist in

Great Britain, vol. 1, p. 8) : The history of the Blessed Sacrament is mainly a secret one. We can offer only a "basket of fragments" (Matthew xiv. 20). For convenience sake we will divide the whole Christian era into three periods.

From the 1st to the 11th Century.—In this period the history of the adoration is the history of the Visits. History records that the early Christians, especially in the time of persecution, were allowed to carry the Body of our Lord to their homes and to keep it there for the purpose of receiving Holy Communion from their own hands at the first signal of danger. Nay, even down to the sixth century this privilege was often granted to the faithful (Gregory, dial. II, 24, and Basil, ep. 93). Now what did those heroes and martyrs of the faith do in the meantime with the sacred Body entrusted to their living faith and loving care ? Did they lock up this priceless pearl to leave it unheeded and unnoticed ? Ah, no! Those champions of the faith adored and worshipped it, and in its presence performed their devotions. For their faith was the admiration of the world, and they well knew the words of the Apostle saying that judgment and condemnation await them who do not discern the body of the Lord from ordinary food. (1 Cor. xi.)

Only call to mind the pathetic anecdote of the youthful acolyte Tarcisius, who died a martyr to his reverence and devotion for the Body of our Lord which he was chosen to carry as Viaticum to the Christians languishing in the dungeons of Rome who were to die on the morrow.

Call to mind the history of the pagan priestess Domna in Nicomedia, who had been converted to Christianity by reading the Acts of the Apostles. When a cruel persecution broke out under Diocletian, Domna and her servant Indes were denounced to the heathen judge. He came to search her home, but found only a copy of the Acts, a crucifer, a censer, a lamp, and a wooden case or pyx for the Blessed Sacrament. Do not these objects clearly point to the incense and sanctuary-lamp, in a word, to the adoration of the Blessed Sacrament in the third century of the Church ?

Call to mind what St. Gregory Nazianzen in the fourth century relates of his sister, St. Gorgonia (oratio funebr. sororis suæ). When attacked by a mortal illness she arose from her couch at night, prostrated herself before the altar, and invoked Him who is worshipped there in the Sacred Host, and obtained an instantaneous cure.

From the time of the Emperor Constantine it was the general rule to reserve the Blessed Eucharist permanently in public

churches and temples. Now, can we for a moment imagine that, in these ages of faith, adoration of the Eucharistic God should have ceased when the Church emerged from the catacombs? Harken to the witnesses of tradition, the Fathers of the Church. St. Augustine (d. 430) teaches (Enarr. in Ps. 98): "No one eateth the flesh (the Body of our Lord) without first adoring it; yes, it would be a sin not to adore."

St. Chrysostom (d. 407) exclaims (Hom. de beat. Philog.): "The Magi came from the uttermost ends of Persia to the stable, to visit and adore the Child; and we, we who need not expose ourselves to the hardships of a long, wearisome journey, in order to be able to adore it in our churches and tabernacles, we who need only leave our houses, refuse to do this? Is this not the grossest negligence, yea, the most atrocious and blackest ingratitude?" What are these words but a fervent exhortation to visit our Eucharistic Lord and an eloquent outburst of indignation at the neglect of this sacred practice? Did not Father Olier speak in a similar strain in the seventeenth century: "I die of grief from seeing that Jesus Christ is not honored in the Most Holy Sacrament, neither by the priests nor by the people;"—or Father Chaignon (Sac. Med., vol. 2, p. 389) in the nineteenth: "But notwithstanding the laudable motives of emulation, how many reasons have we not to deplore indifference and neglect toward this admirable and touching mystery? Let us acknowledge it. 'There are thousands of associates to the perpetual adoration, but millions of hearts unconcerned about the presence of the Son of God residing in the midst of us?'" Is not this true of the vast majority of the twentieth century Catholics? And would not a Father Eymard have to address them with the self-same burning words of St. Chrysostom, in spite of our boast as to the unusual frequency of Daily Visits in these latter days?

Father Bridgett (l. c., pp. 38-39), in commenting upon the 4th canon of the Council of Tours held in the year 567, writes as follows: "The second purpose for which the sanctuary gates were to remain open, according to the canon I am illustrating, was that the faithful might at any time go before the altar for prayer. Among the collections of sacred anecdotes made by St. Gregory of Tours (d. 594), nothing is more common than the expression 'prostrate before the holy altar.' And before the altar was certainly the favorite place for very earnest prayer; the faithful knew that the Blessed Sacrament was reserved there—'the priceless pearl of the Sacred Body of the Lamb,' the Bod of Christ, ever united to His Soul and Divinity, and not a dea

body such as the relics of the saints. If then the Christians of those times are frequently mentioned as praying before the altars in order to invoke the saints whose relics there reposed, we are compelled to admit that when they are represented as praying to God before the high-altar where the Blessed Sacrament was reserved, it was to our Lord Himself, believed to be present in the heavenly mysteries, that this devotion and adoration were offered."

And again (ibid., p. 239) : " The Anglo-Saxons gave by word, by sign, and by acts, the highest worship to that which the eucharistial (ciborium or pyx) contained. They called it ' adoranda Filii Dei Hostia'—the adorable Host (Engl. Pontif., date about 800). They gave every sign of outward reverence to the church that contained it, and to the altar on which it was offered. Hence, too, they loved to pray in the church and before the altars, not merely during public devotions, but when the church was empty. Of this innumerable examples occur in history and in the lives of the saints. Asser tells us of the great King Alfred (871-901) that not only he used daily to hear Mass and to recite the day and night hours, but also in night-time he would go to the churches secretly to pray (ecclesias nocturno tempore, orandi causa, clam a suis adire solebat). The same author tells us how Abbot John was murdered while absorbed in prayer before the altar during the night. The nocturnal visits of St. Wulstan to the altar are also commemorated by his biographer. The authors who relate these things do not indeed expressly say that it was the Presence of our Blessed Lord in His Sacrament which thus attracted them. They were not writing for the refutation of sceptics, nor for the information of hesitating Protestants. But that with them ' to pray before the altar ' meant what the same expression means when used by modern Catholics, results from all that has hitherto been said about their faith, and the innumerable testimonies that remain as to their devotion to our Lord at Holy Mass and in Holy Communion. When Holy Scripture tells us how Anna, the mother of Samuel, prayed before the tabernacle, it is not expressly said that she was thinking of the mysterious Presence between the Cherubim, called the Schechinah, yet when we know of that Presence, and know how it was sometimes explicitly invoked, as by Ezechias (4 Kings, xix, 14-16), it would be utterly unreasonable to doubt that it was the same faith and devotion which moved the heart of Anna, and the same argument holds good of the Christian Schechinah."

Who has not read of the tender devotion of St. Wenceslaus,

King of Bohemia (d. 935), to the Holy Sacrament, as related by St. Alphonsus in his Visits? He used, even during the winter, to go at night to visit the church in which the Blessed Sacrament was kept. These visits enkindled in his beautiful soul such flames of love, that their ardor imparted itself even to his body, and took from the snow on which he walked its wonted cold, as his servant testified.

Moreover, the so-called Masses of the Presanctified which we now have only on Good Friday in the Western Church, but which were and still are much more frequent in the East where we find them away back in the fourth century, furnish convincing proofs of the belief and practice of those ages regarding the adoration of the Holy Eucharist.

Perpetual Adoration even was practised in those ages of faith. "Pious cenobites in the fifth century had consecrated themselves as a guard of perpetual honor to the Divine King. Divided in different tribes, as the children of Israel of old, they kept in the temple of the Lord a psalmody which was never interrupted." (Chaignon, Sac. Med., vol. 2, p. 389). This was certainly the case in the Orient. In the West, history proves that such Perpetual Adoration was observed in the monastery of Agaunum in the year 522. Amatus (d. about 625), an alumnus of Agaunum, established the monastery of Habendum in Lorraine and introduced in the same Perpetual Adoration, "per septem turmas." The same practice was in vogue in other Gallic monasteries of those days, especially in that of Luxeuil, founded by St. Columban. Abbot Angilbert of St. Riquier (Centula) in the Picardy, who died in 814, formulated explicit rules for the Perpetual Adoration. (Kirchenlexicon, Anbetung.)

Finally, we must not forget that St. Benedict and his monks by clearing the forests and draining the marshes, and erecting magnificent churches and temples where the Lord of hosts dwelled in the Eucharistic veils, were the pioneer missionaries and apostles of the Most Holy Sacrament, who brought the barbaric hordes under the sweet yoke of Christ and made them fervent adorers of the hidden God of the Eucharist.

From the 11th to the 16th Century.—There is no doubt that after the tenth century the devotion to the Blessed Sacrament received an extraordinary impetus. For the impious assaults upon the doctrine of the Real Presence made by Berengarius and others in the eleventh and twelfth centuries aroused the faith of the children of the Church in this mystery. But, above all, the institution of the glorious Feast of Corpus Christi by Pope Urban IV. in

1246, at the suggestion of Bl. Juliana of Liege, who in divers visions had been instructed to request the introduction of this feast, caused an outburst of enthusiasm in behalf of the Blessed Eucharist. For this feast the great St. Thomas of Aquin composed most admirable hymns of praise and jubilation. This new festival became the first golden link of that glorious chain of public adorations and splendid devotions and triumphal processions and numberless visits that extends through the centuries down to our day, and will grow link by link to the end of days, when it shall reach unto the very Heart of God and be merged in the eternal praises and benedictions of the Lamb that was slain from the foundation of the world.

At this period in particular we find in convents and monasteries of men and women the practice of visiting the Blessed Sacrament, of silent adoration of the Holy Eucharist, and of prayers poured out before the altar. Robert Grosseteste, the learned and pious bishop of Lincoln in England (1235-1253), thus writes to the monks of Peterborough : " In your monastery continually dwells the King of heaven, not only by His Divinity, but in the Sacrament of the Eucharist, by the true substance of the flesh which He took from the Virgin Mary." The bishop then goes on to exhort the religious to think often of this Presence and to honor it by the sanctity of their lives. " These three lines," says Father Bridgett (l. c., vol. 2, p. 172), " like a vivid flash of lightning reveal the existence of a whole region of devotion, but like the lightning they give only a momentary glimpse and all is dark again. Vainly we strive to penetrate that darkness, for it has pleased God that the record of prayers and tears, the acts of love and gratitude and adoration, that for centuries were offered before countless altars of England, should be reserved for eternity." We may rest assured that the teaching and example of these religious were not lost upon the outside world.

Regarding " the saintly Fisher and the unbending More," Father Bridgett writes : " Though neither of these men was a monk, yet both were the willing associates of the holiest monks of the day, and both strengthened a holy life and prepared for a holy death by fervent adoration of the Blessed Sacrament. A prayer of Blessed Sir Thomas More has fortunately been preserved, in which occur the following words : " O sweet Saviour Christ, by the divers torments of Thy most bitter Passion, take from me, good Lord, this lukewarm fashion or rather key-cold manner of meditation, and this dulness in praying to Thee. And give me Thy grace to long for Thy Holy Sacraments, and especially to rejoice in the

Presence of Thy blessed Body, sweet Saviour Christ, in the Holy Sacrament of the Altar, and duly to thank Thee for Thy gracious visitation therewith."

A passage from the controversial writings of his holy friend and fellow-martyr, Bl. Bishop Fisher, will bring us more directly to the monastic life. It occurs in his book written in answer to Oecolampadius. " As to what you say to monasteries, who is there to be free from your cavils ? First, you chide Catholics in general, as if they did not believe in the Eucharist, because they are not prostrate day and night before It ; and then again, when you find that some strive to do this, you chide them, too, and call them superstitious. Had you tasted but one drop of the sweetness which inebriates the souls of those religious from their worship of this Sacrament, you would never have written as you have, nor have apostatized from the religion that you formerly professed." (Bridgett, l. c., vol. 2, pp. 174-175).

St. Bonaventure, the Seraphic Doctor (d. 1274), was in the habit of repairing to the foot of the tabernacle thence to draw the wisdom and holiness that adorned him ; and in this was he not a faithful disciple of his humble Father and Founder, St. Francis of Assisi, "who used to go to communicate all his labors and undertakings to Jesus in the Most Holy Sacrament " (St. Alphonsus, Visits) ? St. Clare (d. 1253), the great associate of St. Francis of Assisi, cherished the visits to the Blessed Sacrament above all others, and most earnestly recommended them to her spiritual daughters, the Poor Clares. She was fond of showing the latter the vast difference between worldly visits and these holy visits. The Angelic Doctor St. Thomas of Aquin (d. 1274), is said to have imbibed his heavenly wisdom from the crucifix and the tabernacle, where he spent hours together ; and in this he but reflected the spirit of his Order and of his illustrious Father, St. Dominic.

From the 16th to the 20th Century.—In this period four factors contributed to the growth and development of the adoration of the Blessed Sacrament and of the practice of the Daily Visits. The first factor was the fierce onslaught which the so-called Reformers made upon these sacred practices of the Church. The Church arose in its might and defined the true Catholic doctrine and practice in the Council of Trent, Sess. XIII. Con. 6 and Chapter 5, and the children of the Church were spurred on by faith and love to make reparation by fervent adoration and multiplied visits to the Eucharistic God for the unspeakable insults and horrible blasphemies of the heretics. The second factor that was calculated to give a new impulse to the devotion of the Daily

Visits was the institution of the Forty Hours' Devotion. Father Joseph, a Capuchin of Milan, is now generally said to be the first to celebrate the Forty Hours' Devotion in the year 1534. The devotion was soon taken up by St. Philip Neri and others in Rome, by St. Charles Borromeo in Milan, and even as early as 1592 Pope Clement VIII. prescribed it for the Eternal City. The Jesuits also fostered this devotion almost from the very start, especially as the public act of atonement and reparation for the excesses of the Carnival at Shrove-tide. The third factor of the promotion of the practice of the Daily Visits was the establishment of Orders and Houses and Confraternities of Perpetual Adoration as it is practised in our days. Ven. Mechtildis of the Blessed Sacrament in 1652 founded the Congregation of the Benedictine Nuns of the Perpetual Adoration. The same thought also gave birth in the course of time to other religious bodies devoted to Perpetual Adoration. Different branches of the Dominican, Franciscan, Servite, Theatine and other sisterhoods vie with the Benedictine nuns in fervent and uninterrupted adoration of the Eucharistic Saviour. Among the male Orders we have the Picpus Congregation, and especially the Society of the Blessed Sacrament, of whom we shall presently speak at greater length. The Founders of different religious Orders and these Orders themselves as well as zealous and devoted bishops and priests constitute a fourth and most important and powerful factor for the promotion of the practice of the Daily Visits. We will not go amiss in saying that the Daily Visits are a devotion prescribed either by rule or by custom to all the members of all the Orders and Congregations founded in this or subsequent periods.

The Jesuit Order inherited the ardent love and devotion of its glorious Founder, St. Ignatius Loyola (d. 1556), for the Eucharistic God, and its members have ever been found in the front ranks of fervent adorers of the Holy Eucharist and apostles of the Daily Visits. We learn from their " Instructions for Novices " that visits to the Blessed Sacrament are imposed by rule for different times of the day. From the some source we likewise glean the following edifying details: St. Francis Borgia spent all his free time before the Blessed Sacrament, and he ordered that in the Jesuit churches there should be galleries for the convenience of religious to adore our Saviour. St. Francis Xavier generally remained the entire night in a church, and even took the short rest that nature exacted on the steps of the altar. The first Fathers of the Society preferred the rooms in the recess under the staircase, provided they were nearer to the church. Father Louis de

Ponte remained, even to an advanced age, in a high story of the infirmary, solely because his garret was separated from the church only by a slight partition. These worthy sons of Loyola, together with Aloysius, St. Stanislaus Kostka, St. Alphonsus Rodriguez, St. Francis Regis, Father Thomas Sanchez, Father Balthasar Alvarez, Father Salesius, are unimpeachable witnesses to the fidelity and fervor with which Daily Visits have ever been practised in the Jesuit Order.

St. Vincent de Paul, the venerable Founder of the Lazarists and of the Sisters of Charity (d. 1600), was in the habit of visiting our Lord in the Blessed Sacrament many times during his laborious and well-filled day. In Paris he used to reside in the convent of St. Lazarus, and it was observed that he made it an invariable rule, before going out, to visit the chapel and take leave of the Blessed Sacrament ; and on coming back it was to the chapel his steps were first directed. Attached to this convent was a seminary for training priests, and this pious practice on the part of the saint was a most edifying and useful example for the seminarians. But what a salutary influence must not his holy examples and practices have exerted upon the members of the Congregations he founded !

Father Olier, the saintly Founder of the Sulpicians (d. 1657), had conceived the idea of establishing a body of priests who would be entirely consecrated to spreading the devotion to the Blessed Sacrament, and he said : " The priest who is attentive to honor the Saviour in this mystery, and to beseech Him in behalf of sinners, will sooner or later obtain their conversion. In thus staying before the Holy of Holies and praying to Him, he must necessarily participate in the sentiments of our Lord and in His power for touching, enlightening and converting the peoples. He practised what he preached and taught his spiritual sons to do likewise.

St. Paul of the Cross (d. 1775), the revered Founder of the Passionists, not only most faithfully practised the Daily Visits to the Blessed Sacrament himself, but also in his missions impressed the importance and utility of this devotion upon the people, and in various places introduced the practice among the people of visiting the Blessed Sacrament every evening, and of entering the church on the way to and from work to ask the blessing of the Eucharistic Lord. And this his ardent love for Jesus in the tabernacle he has bequeathed to his spiritual children.

Who has not heard of the burning devotion of the model of Bishops, St. Francis de Sales (d. 1622), for the Prisoner of the tab-

ernacle? In the seventeenth century Benediction of the Blessed Sacrament was not given as frequently as at present. But the saint never failed to visit any church or chapel in which he knew that this beautiful service would be held. From even the remotest parts of his diocese the holy bishop always hurried home to his cathedral city to carry the Sacred Host in the solemn Corpus Christi processions. St. Frances de Chantal assures us that on these occasions he seemed like a glowing cherub, pressing to his heart the God of love and riveting his eyes upon the Sacred Host.

St. Alphonsus Liguori (d. 1787), Founder of the Redemptorists and Doctor of the Church, undoubtedly occupies a most conspicuous place in the history and development of the Daily Visits, principally on account of the precious book that he published under the title : "Visits to the Most Blessed Sacrament and to the Blessed Virgin Mary for Every Day in the Month." In confirmation of this we cannot do better than quote the words of the Promoter of the Cause of his Doctorate (Concess. Tituli Doctoris, cap. vi., nn. 363-364): "By this golden little book a new form of this most excellent and most salutary devotion was introduced. Foolish indeed would he be who should maintain that our Alphonsus was the originator of the visits to the Most August Sacrament. For this pious practice needs no teacher save a lively faith. Hence there is no saint to whom this devotion was not familiar and who did not practise it, repeatedly passing whole days and nights before the Divine Eucharist. But a peculiar merit of St. Alphonsus consists in this, that he reduced this most tender devotion to a certain form that is easy, convenient and handy for all the faithful, by assigning considerations from Holy Scripture, authorities of the Saints, fervent affections and ejaculatory prayers to each day in the month, and adding a Spiritual Communion, and lastly a greeting to the Blessed Virgin Mary. Such aids (to piety and prayer) St. Alphonsus furnished to all in abundance; and that he supplied a real want and filled a void is proved to evidence by the applause and eagerness with which this little book of St. Alphonsus was everywhere hailed. Hence also translations were made into all the languages which the Latin Catholics speak, nay, even into some Oriental languages, and particularly into Arabic and Malabaric tongues. Excepting the Imitation of Christ, very few books of this character will be found that like the Visits were spread over the whole Catholic world in a short space of time. For this reason it is no wonder that the Visits to the Blessed Sacrament at the present time are numbered among the common practices of devotion,

familiar to all the pious faithful. Therefore just as the devotion of the Rosary is due to Dominic, the exercise of the Way of the Cross to the sons of the Seraphic Francis, the Spiritual Exercises to Ignatius, so to our Alphonsus without a doubt is due the visiting of the Blessed Sacrament, in as far as it is a devotion cast in a form accessible to all and adapted to common use.—On this account the reigning Pontiff recently vouchsafed to grant Indulgences to those of the faithful who make the Visits to the Most Blessed Sacrament according to the method of St. Alphonsus." Of course, the members of his Order are obliged by rule to make a special visit every day to the Blessed Sacrament and to the Blessed Virgin Mary, and, moreover, to promote these devotions, as far as in their power lies, by word and by example.

We now reach the nineteenth and twentieth centuries of our period, when doubtless Daily Visits to the Blessed Sacrament are a common and familiar devotion even among the ordinary people; when, moreover, God has been pleased to raise up saintly and zealous men who, imbued with the spirit of St. Alphonsus and the saints of the Eucharist, have burned to spread and promote the devotion to the Blessed Sacrament and in particular the practice of Daily Visits. In the beginning of the nineteenth century, in 1805, Abbé Peter Joseph Coudrin founded the Picpus Congregation or the Society of the Sacred Hearts of Jesus and Mary and of Perpetual Adoration, which latter is one of its chief objects.

But the apostle of the Holy Eucharist in the nineteenth century was pre-eminently Pere Peter Julian Eymard (1811-1868). [1] From infancy to his dying day Father Eymard lived and labored for Jesus in the Blessed Sacrament. In 1851 he was favored with a vision of which he said a few days before his death: "One thought absorbed me: Our Lord in the Blessed Sacrament had no Religious Order of men to honor Him in His Mystery of Love, no religious body making the Eucharist the one object to which their lives should be consecrated. One is needed. I promised Mary to devote myself to carrying out this idea." He submitted his plans to the saintly Pope Pius IX., who blessed the work, declaring that his idea came from heaven, and that the Church had need of this new Society. After many heroic sacrifices, he founded in 1856 the Society called "The Fathers of the Most Blessed Sacrament," whose very reason of existence is the Blessed Eucharist. Adoration is their distinctive duty. Their entire service is devoted to the Royal Presence, their sole care is that the Master be never

1 The following particulars of his life and work are culled from Father Lasance's excellent book: *Visits to Jesus in the Tabernacle.*

PROCESSION OF THE CLERGY ON THE OPENING DAY OF THE CONGRESS, FROM THE CATHEDRAL COLLEGE AND ARCHBISHOP'S PALACE TO THE ENTRANCE OF THE CATHEDRAL ON FIFTH AVENUE. PONTIFF AND ASSISTANTS

(Courtesy of the "New York World")

left alone. The Blessed Sacrament is perpetually exposed, and each religious consecrates two hours during the day and one at night to adoration. To the silent homage of the heart is joined an apostolate of zeal. They are to spread throughout the world the sacred spark lighted in their own hearts and to bring all classes of society under the influence of the Son of Love. Father Eymard likewise founded a Religious Order for women under the title of "Servants of the Most Holy Sacrament" with the same object and rule as the Priests. Not content with this, he established the "Priests' Eucharistic League," whose object it is to induce priests, "His friends," to visit Jesus in the tabernacle, to make them zealous apostles of the Holy Eucharist, and to sanctify them and their flock. Their chief obligation is the weekly Hour of Adoration. Still Father Eymard's zeal was not satisfied. He longed to establish the "People's Eucharistic League (Confraternity of Perpetual Adoration), and he succeeded. All Catholics may become members of the League by promising to make an hour or half-hour's adoration weekly before the Blessed Sacrament. Besides, those who make an hour's adoration weekly or even monthly can be affiliated to the Society of the Most Blessed Sacrament and thus enjoy numerous spiritual favors. As in Paris, so in all places where the Fathers of the Blessed Sacrament are established, Daily Visits to the Blessed Sacrament are made by throngs of adorers of all ranks and classes, who silently seek the sanctuary and fall upon their knees in humble adoration, and not a few make not only passing visits, but spend hours in the Royal Presence of the Eucharistic Majesty.[2]

At the time of Father Eymard there lived a priest, the glory of the secular clergy, the Holy Curé d' Ars, John Mary Vianney (d. 1859), who rivalled Father Eymard in his burning love and devouring zeal for our Eucharistic God.

And to mention at random only a few bishops and priests of the English-speaking countries who have been laboring arduously to promote the devotion to the Blessed Sacrament, and particularly the practice of the Daily Visits, we have Cardinal Wiseman, Canon Kinane, Father Faber, Father Bridgett, Archbishop F. P. Kendrick, Bishop Neumann, Father M. Mueller, not to speak of many zealous priests and prelates amongst the living. Nor must we forget that "sweet spirit," Michael J. Corrigan, our late lamented Archbishop, who, as the shades of evening fell, could be

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2 Perpetual Adoration at which all the different countries are represented is also established in the Church of St. Joachim in Rome, Pope Leo's Memorial Church, which he placed in charge of the Sons of St. Ligouri.

seen day by day prostrate at the foot of the tabernacle for at least half an hour, making his visit to the Divine Shepherd and setting a brilliant example to his flock. May we not be permitted to call him a martyr to this devotion since it was on one of these evening visits to the tabernacle that from an accidental fall in the dark he received injuries which culminated in his death. Let us walk in the footsteps of the noble souls who make the Daily Visits to the Blessed Sacrament. Let us emulate their love and zeal for the hidden God of our altars. There are thousands, aye, tens of thousands of devout souls who make the Daily Visits to the Blessed Sacrament.

Thus a recent convert writes in the Glasgow Observer (Ave Maria, vol. 59, p. 402): "Go to Ireland (and a more Catholic nation does not exist on the face of the earth), and there you see how simply and naturally people practice their religion. . . . In the afternoon there is a constant stream of visitors to the Blessed Sacrament, some remaining for long periods of time, so sweet do they find it to be in the presence of their Saviour." Let our hearts leap for joy and gladness! But there are hundreds of thousands, nay, millions of Catholics, who, in spite of all the means at their disposal and bright examples before their eyes, do not make the Daily Visit to the Blessed Sacrament. Is this not matter for sadness and regret? Let us do all in our power, by word, by prayer, and by example to win all, through the grace of God, to this holy, salutary, angelic devotion: The Daily Visits to the Blessed Sacrament.

Benefits and Blessings.

Who can better tell us the benefits and blessings of the Daily Visits, especially for the friends of the Eucharistic Jesus, the priests, that he who is the prince of the apostles of the Daily Visits, and who himself tasted to the full the unutterable sweetness and heavenly graces of the Daily Visits, St. Alphonsus Liguori? "Certainly," he exclaims, "amongst all devotions, after the receiving of the Sacraments, that of adoring Jesus in the Blessed Sacrament holds the first place, is the most pleasing to God, and the most useful to ourselves. . . . You must be aware that in a quarter of an hour spent in the presence of the Blessed Sacrament, you will perhaps gain more than all the other spiritual exercises of the day. . . . Jesus dispenses His graces in greater abundance to those who visit Him in the Most Holy Sacrament. Blessed Henry Suso used also to say that Jesus Christ hears the prayers of the faithful more graciously in the Sacrament of the Altar than elsewhere.

TABERNACLE DOOR OF THE MAIN ALTAR IN THE CORPUS CHRISTI CHURCH IN PARIS

Under this altar lies the body of Reverend Father Eymard, Founder of the Congregation of the Fathers of the Blessed Sacrament and of its Eucharistic Works

And where indeed did holy souls make their most beautiful resolutions, but prostrate before the Most Holy Sacrament? Who knows but that you also may one day, in the presence of the tabernacle, make the resolution to give yourself entirely to God? . . . I repeat it that indeed you will be blessed, not only in eternity, but even in this life. . . . Be assured that Jesus Christ finds means to comfort a soul that remains with a recollected spirit before the Most Blessed Sacrament far beyond what the world can do with all its feasts and pleasures. Oh, how sweet a joy it is to remain with faith and tender devotion before an altar and converse familiarly with Jesus Christ who is there for the express purpose of listening to and graciously hearing those who pray to Him ; to ask His pardon for the displeasures which we have caused Him ; to represent our wants to Him as a friend does to a friend in whom he places all his confidence ; to ask Him for His graces, for His love, and for His Kingdom; but, above all, oh, what a heaven it is there to remain making acts of love towards that Lord who is on the very altar praying to the Eternal Father for us, and is there burning with love for us. Indeed, that love it is which detains Him there, thus hidden and unknown, even though He is despised by ungrateful souls ! But why should we say more ? Taste and see."

These ardent words of St. Alphonsus are confirmed by Cardinal Wiseman (Essays, vol. 2, p. 265) : " Yes ; chamber devotion is doubtless good ; the still domestic oratory at home, with its little tokens of loving piety hung around—trophies often from a holier land,—is very composing, soothing and devout. But the great and generous thoughts of Catholic heroism are conceived, or rather inspired, at the altar, where the Adorable Sacrament reposes ; there, depend upon it, in silent prayer, the noble damsel in heart rejects the world and its vanities, and plights her troth to the spouse of her chaste heart ; there the young ecclesiastic, bowing in meditation calm and sweet, muses on the triumphs of his schoolmates, over the swords and red-hot pincers of Tonquin, and resolves to share their crown of martyrdom ; there, whatever is planned for the Church of God, that requires earnest zeal and persevering energy, is matured and resolved. And there, too, is the heart unburthened of its daily load of sin and sorrow, anxiety and distress, with a fullness of feeling that comes not elsewhere ; sacrifices seem easy which, in any other place, would be hard ; and the Catholic soon learns to feel and to utter those words which are there most applicable : "Etenim passer invenit sibi domum, et tortur nidum sibi

. . . altaria Tua, Domine virtutum, Rex meus, et Deus meus." (Ps. lxxxiii., 3, 4.)

Cardinal Vaughan (The Young Priest, p. 247) does not hesitate to give the following advice to priests : "In the Conference on 'His Divine Majesty in the Eucharist' we have spoken of prayer before the tabernacle at night, and here we need only refer to what has been already said, adding that such prayer fully meets the soul's requirements, and may be made to take the place of what is called the daily meditation, if it be done seriously, with care and time."

Ah, yes ! what perennial fountains of benefits and blessings for the priest are Daily Visits to the Most Holy Eucharist ! They lead the priest day by day to the centre of his sacerdotal life. For there he finds Jesus, his " Alpha and Omega, his beginning and end," his starting-point and goal, of whom Holy Church truly sings : " Neither is there any other nation so great, that hath gods so nigh them as our God is nigh to us." (Resp. 7.) Must not the priest's life be pre-eminently supernatural if it is to have any merit in the sight of God ? It must therefore be a life of grace, a life of love, and a life of sacrifice, and this threefold life proceeds from the tabernacle and thither it returns.

A life of grace. "I am the vine, you are the branches." (John xv., 5.) This heavenly vine is the Blessed Eucharist, whence the life-giving sap of grace flows forth upon souls in unremitting abundance. A priest who is a living branch of this Eucharistic vine, and seeks shelter in its life-giving shade, will find his whole life permeated by ever-flowing grace ; like another Moses coming from the vision of the Most High, his countenance will be radiant with the majesty of God.

A life of love. "I am come to cast fire on the earth : and what will I but that it be kindled ?" (Luke xii., 49.) In the tabernacle is the God-given furnace of this celestial fire of love : a universal love, that calls and invites all without exception, a constant love that knows no limit of time or space, a self-sacrificing love that receives and embraces even a Judas. The heart of the priest who is prostrate in adoration before the tabernacle will beat warm with intensest love for God and for his neighbor ; he will learn to spurn all egotism and self-seeking, breathing naught but a glowing charity, a tender compassion, an angelic patience, a boundless generosity.

A life of sacrifice. We must all become like unto Christ, but above all must the priest, " alter Christus." This likeness unto

Christ can be acquired only through sacrifice. And where is the life of sacrifice taught but in the school of the Crucified now set up on the altar of God ? The most heroic sacrifice of love, the bloody sacrifice of Jesus on the cross, who though sinless died for the sinful, forced the idea of sacrifice into the hearts of men. And from Calvary's heights in shining procession, the hosts of noble souls march on through the ages, and for Jesus' sake generously sacrifice their lives for the welfare and salvation of men, inspired by the self-same Saviour who in the Blessed Eucharist accompanies men through the vicissitudes of times and of centuries, and ever renews the torrent of generous self-sacrifice that gushed forth from His Heart through the wound in His side. And the priest of the sanctuary in his Daily Visit, kneeling immovable at the foot of the altar, with joy indescribable draws the waters of magnanimous self-sacrifice out of the Saviour's fountains. (Isa. xii., 3.)

The Daily Visit to the Blessed Sacrament leads the priest to the goal of his life, for it leads him to the object of his cares, to the repose of his labors, to his refuge in death.

The object of his cares. The Daily Visit will make him to be for Jesus in the Blessed Sacrament what St. Joseph was for our Saviour on earth. It will make him think of Jesus ; " For where your treasure is, there will your heart be also." (Luke xii., 34.) It will make him devote all his leisure time to his Divine Charge in the tabernacle. It will make him labor for Jesus in the Blessed Sacrament, to win new servants and adorers for Him, to erect new tabernacles and altars for Him. It will make him suffer with Jesus and for Jesus in the tabernacle. It will make him morn over the neglect and abuse of Jesus in this Adorable Mystery and atone for them to the best of his ability.

The repose of his labors. After his hard day's work the Daily Visit will lead the priest to the Blessed Eucharist to repose his weary head upon the Heart of Jesus in the tabernacle. " This is my rest for ever and ever. Here will I dwell, for I have chosen it." (Ps. cxxxi., 14.)

His refuge in death. The zealous, faithful priest in his last hour will find courage and confidence, solace and support in this mystery, in the fervor and fidelity with which he daily visited his Eucharistic God, who will now visit him in return and lead him to the Beatific vision of the same Immaculate Lamb in bliss unending.

Moreover, the Daily Visit to the Blessed Eucharist leads the zealous priest to the source of his true riches. Is not the Blessed

Eucharist the greatest, the most precious, the inexhaustible treasure of the priest ?

It is the priest's greatest treasure. For it is the same Divine Essence that constitutes all the glory of heaven, which is here present in the tabernacle : our paradise on earth. "The Blessed Sacrament," says Father Faber (Blessed Sacrament, p. 412), "is no less than heaven on earth. . . . God has thrown Himself, His grace, His joy, His presence into it as the last citadel of His love. Let us build our tents beneath its walls, and abide there evermore : for those portals are the happy end of all human pilgrimage.

It is the priest's most precious treasure. For it contains all the wealth of God's infinite love and all the priceless merits of His Passion, the gem of gems and the jewel of jewels, the Incarnate God Himself. "Let us not envy the blessed in heaven, since on earth we have the same Lord, with greater wonders of His love." (St. Alph., Twenty-third Visit.)

It is the most efficacious means of gratitude and thanksgiving to God, the most certain remedy for all our woes, the most abundant source of comfort and consolation in sufferings and sorrows, of help and deliverance in all the needs and afflictions of body and soul for ourselves and all those entrusted to our charge, for sinners and the souls in purgatory, for the Church and the world. Hearken to the inspiring words of Father Faber (Blessed Sacrament, p. 257) : "Many a time when a man is wild with the questions, the doubts, the despairs, the uncertainties, the fears with which a view of life has surrounded him, and which are barking and baying at him, like so many dogs, he goes by an instinct of grace to the Blessed Sacrament, and in a moment, without effort on his part, all these shrill voices are silent. His Lord is with him, the waves are still, the storm is abated, and, not after further voyage, but straightway, he is at the haven where he would be. One look at the face of Jesus and the clouds fall away, and there is light. . . . The Blessed Sacrament is everything to us. We have our dearest Lord with us, what care we for aught else ? Darkness is only pleasant shade, when He is nigh. Disquietudes are worth their pains, for the extreme sweetness of having His gentle hand to smooth them down. . . . In a word, to have God so given up to us, to be with us and to be ours, as He is in the Blessed Sacrament, is our all in all."

It is the priest's inexhaustible treasure. This treasure is without all limit or bound of person and people and time and place. Even after hundreds of thousands of years have rolled by, and

millions and hundreds of millions have drawn untold riches, the torrents of grace will continue to flow in endless abundance. For it is not merely one grace, but an ocean of graces, an abyss of graces, Grace Incarnate and Personified. To this infinite treasure, to this throne of grace the Daily Visit conducts the fervent priest day by day, that he may delve into these treasures at his heart's content, and draw forth sparkling gems and jewels of grace and salvation for himself and for immortal souls.

The Daily Visit brings the priest, the human mediator between God and the people, to the feet of the Divine Mediator, who is continually, both night and day, pleading with us and for us in the solitude of the tabernacle, offering Himself as a victim to the Eternal Father, thus to obtain for us His mercies and innumerable graces. (St. Alph., Thirty-first Visit.) "Never does one, led on by faith, go to visit the Saviour in His tabernacle without receiving from Him some precious benediction. He is not day and night in our sanctuaries with the intention of saying nothing to us or of giving us nothing. His treasures are there, always open, to enrich those who will come and expose to Him their sad condition. . . . Is He not in the Eucharist what He was during His mortal life, the friend of sinners, the consoler of the afflicted, the Saviour of souls ? Here He continues to work out the wonders of power and bounty which He performed in Judea : healing the sick, giving sight to the blind, raising the dead to life ! He longs to see His ministers come and speak to Him of their projects, ask for His counsel, and take from His Heart the sacred fire which they must enkindle in the hearts of their brethren." (Chaignon, Sac. Med., vol. 2, p 388.)

Manner and Method.

In regard to the manner of making the Daily Visit, Father Faber (Blessed Sacrament, p. 559) aptly remarks : "The ways of visiting the Blessed Sacrament must be as various as the souls of men. Some love to go there to listen ; some to speak ; some to confess to Him as if He were their priest ; some to examine their consciences as before their judge ; some to do homage as to their King ; some to study Him as their Doctor and Prophet ; some to find shelter as with their Creator. Some rejoice in His Divinity, others in His Sacred Humanity, others in the mysteries of the season. Some visit Him on different days by His different titles, as God, Father, Brother, Shepherd, Head of the Church, and the like. Some visit to adore, some to intercede, some to petition, some to return thanks, some to get consolation ; but all visit him to love."

Love, enkindled by a lively faith, will contrive a thousand devices, and will always find abundant matter for prayer and conversation with the Eucharistic Saviour. A certain devout soul, on being asked how she employed the many hours passed in visiting the Blessed Sacrament, replied in utter astonishment: "Good God, am I asked what I do in His Presence? Rather what is not done there? We love, we ask, we praise, we give thanks! What does a poor man do in the presence of one who is rich? What does a sick man do in the presence of his physician? What does a man do who is parched with thirst in the presence of a limpid fountain? What is the occupation of one who is starving, and is placed before a well-charged table?" (St. Alph., First Visit.)

But, as in meditation, so also for the visit it is advisable to have some method. Various methods have been suggested. The renowned ascetical writer, Father Louis de Ponte, S. J., recommends the application of the interior senses to the mystery of the Blessed Sacrament according to the method of St. Ignatius. With the eyes of the soul we are to contemplate His Divine Majesty and all the stupendous miracles and infinite treasures contained in this August Mystery,—stimulating ourselves to acts of adoration, homage, love, petition, thanksgiving. With the ears of our soul we are to listen to His loving invitations and holy inspirations and the salutary lessons He teaches,—exclaiming with the Psalmist: "I will hear what the Lord God will speak in me." (Ps. lxxxiv., 9.) With the interior palate of our soul we are to taste the sweetness of this true Manna, of this heavenly Bread, in Spiritual Communion. With the interior touch of the soul we are to embrace His sacred wounds and reverently kiss them, lovingly approach His Sacred Heart, touch the hem of His garment, and with lively faith beg Him to touch and heal us.

Father Eymard suggests a division of the time of the Visit, devoting it successively to acts of adoration, thanksgiving, reparation and supplication. These are the four ends for which sacrifice is offered to God, and the homage we render to our Sacramental God is to be a sacrifice of our hearts. This method has been followed by his sons and disciples, and is proposed in the well-known books of Father Tesniére, S. S. S., on the Eucharistic Christ and of Father Lasance's Visits to Jesus in the Tabernacle.

The method of St. Alphonsus begins with a preparatory prayer in which he offers the visit for three ends: To thank our

Lord in the Blessed Sacrament for this great gift, to make amends to Him for the outrages perpetrated against Him in this mystery of love, and to adore Him in all the tabernacles on earth, but especially as an act of humble compensation in those in which He is the least revered and the most abandoned. This beautiful prayer has been indulgenced by the Sovereign Pontiff. Then follow texts from Holy Scripture with devout reflections, edifying sayings and examples of saints and holy men, quotations from the Fathers and spiritual writers, fervent affections and aspirations, humble petitions and supplications, varying for each day in the month. Into these the Saint poured out the fire of love which consumed his own heart. These holy sentiments and fervent prayers, coming from so noble a source, must appeal to the piety of every devout lover of the Sacramental Jesus. At the end of each visit the Spiritual Communion so highly recommended by St. Alphonsus and other masters of the spiritual life, is to be made, which consists in an ardent desire to receive our Lord sacramentally and in lovingly embracing Him as if we had actually received Him. Before bidding adieu to our Lord, a short visit to our Blessed Lady for every day in the month is added together with a concluding prayer to implore her powerful patronage : " Most Holy Immaculate Virgin and my Mother Mary," which prayer has been indulgenced by the Holy See, and is one of the most beautiful prayers in honor of our Lady that ever fell from the pen of man. It was the practice of St. Alphonsus never to separate devotion to Mary from the love of Jesus, saying that as Mary was continually associated with her Divine Son in the work of our redemption, so she should also be associated with Him in our devotions, and lead us to Him by her intercession.

Whatever method we employ, the visit should abound in acts of reparation and petition. The devotion to the Blessed Sacrament is practically identified with the devotion to the Sacred Heart. This latter devotion promotes frequent visits to the Blessed Sacrament, and is in turn nourished by them ; and therefore our Daily Visits will become most pleasing to the Sacred Heart, and profitable to ourselves, if they are made with the express intention to spend in reparation some time with Him who remains for us day and night on our altars, and is so frequently left alone and abandoned. And has He not, indeed, a right to expect visits of loving reparation from the priest, His friend, His courtier, His chamberlain, His ambassador, nay, His second self ? Concerning petitions, we note the doctrine of St. Alphonsus on men-

tal prayer in general, namely, that affections are better than considerations, and petitions better than affections. The easiest way of turning our Daily Visits to advantage is to employ the time in asking our Lord for the many graces we constantly need. Here is an ever varying kind of prayer which can be utilized by every Christian, but especially by the zealous priest. Let us treat with our Sacramental Lord about the affairs of our souls, the needs of our parish, the conversion and salvation of men, the welfare of the Church and its venerable head. Every day some new doubt or difficulty, trial or temptation surprises us, and we need some one to counsel, to console and especially to help us. In this connection Cardinal Vaughan's words (The Young Priest, p. 175) are very apposite : " Learn the art of being at home with Him. It is here that many fail ; they are never at home with Him. They maintain a stiff and stilted attitude to the end, and therefore peaceful and happy intimacy never springs up." This art of being at home is learned by practice in our Daily Visits, if we pour out our hearts in varying petitions according to the needs of each day.

The length of the Daily Visit must depend on our fervor and the amount of leisure at our disposal. As a rule, the formal Daily Visit, of which we are speaking, should last about ten or fifteen minutes at the very least. It may be made at any time in the day. But since in the morning the Blessed Sacrament is honored by the Sacrifice of the Mass and Holy Communion, the visit is usually made in the afternoon or evening, after the chief occupations of the day are over. When prevented for a good reason from going to church, we may imitate the practise of Father Alvarez, S. J., and other holy persons, to turn towards the nearest church or tabernacle and make what may be termed a visit in spirit, together with a fervent Spiritual Communion.

Propagation and Promotion.

Priests are the official and consecrated custodians and defenders, nay, apostles of the Blessed Eucharist, and since they should promote the devotion to our Lord under the sacramental species they ought likewise to promote and propagate the salutary practise of Daily Visits. The Fathers of the Second Plenary Council (n. 269) impress this duty upon priests in the following solemn words : " Finally it is our most ardent desire, that the faithful be taught the numberless blessings that will be showered upon them if they frequently visit the Lord, present as our guest in the sacramental species." It will therefore be the duty of the

pastor, both by words and by example, to exhort his parishioners to adopt this most devout practise, and thus enkindle and foster in the hearts of all the fire of love towards our most loving Saviour, "because He hath done great things, for great is He that is in the midst of us, the Holy One of Israel." These words are endorsed by the Diocesan Synod of New York (n. 152) : "The eminently devout practice of visiting our Lord Jesus Christ ever present in the Most Holy Sacrament should be fostered by the priests and be commended to the faithful in their charge by word and example "

"Ignoti nulla cupido." As long as the faithful are not convinced of the blessing of our Lord's continual Presence, they will not appreciate the Divine Dweller in the tabernacle. We must instruct the faithful how pleasing to God, how natural to loving faith, how salutary to their soul is the practice of Daily Visits. We can do this in the pulpit, especially on occasion of the Forty Hours' Devotion and feast of Corpus Christi, at conferences of the Sacred Heart League or other sodalities. In the confessional, the confessor may insist on the Daily Visit, distinct from the morning Mass, as a powerful means of sanctification and perfection. We must, moreover, encourage and spread broadcast, as far as possible, literature on this subject. We might see that the little book : Visits to the Blessed Sacrament, or Visits to Jesus in the Tabernacle, be in the hands of all the faithful. We should promote the Eucharistic League for the People, and the Affiliation of Catholics to the Society of the Most Blessed Sacrament, or establish kindred sodalities and confraternities. In catechetical instructions, especially when preparing the first-communicants, the zealous priest will call the attention of his dear little ones to this salutary practice of daily visiting the Blessed Sacrament, and will encourage and exhort them to make a short visit immediately before the opening of school in the morning, or, better still, after the closing of school in the evening. Nay, he will train his first-communicants in this practice by having them make such visits in common every day. And he will endeavor to persuade them to keep up this practice for the future and to make good resolutions to this effect, as far as their circumstances in life shall permit. In the Seminary, the young levites ought to be sweetly constrained to adopt the practice of Daily Visits by being enjoined to make the visit in common every day before the afternoon classes, or in the evening. Let those in Sacred Orders or the Seniors take turns every week in reading aloud for the others the visit for each day, for example, according to the method of Saint Alphonsus. At the

end of the visit all might join in the concluding prayer to our Lady : " Most Holy Immaculate Virgin." This exercise will last scarcely ten minutes.

The apostolate for the propagation of the Daily Visits can also be carried on by the laity. For example, the Promoters of the League of the Sacred Heart, it would seem to us, ought to consider it one of their most glorious prerogatives to practice and promote Daily Visits to the Sacred Heart dwelling under the sacramental species.

As Bishop Stang (Pastoral Theology p. 118) well says, " We need never fear of exaggerating this devotion to the Blessed Sacrament, as may happen with some modern devotions to shrines and miraculous places." " Devotion to the Blessed Sacrament," Father Faber truly remarks, " is the queen of all devotions. '

To render these visits possible our churches must be open to the faithful. Bishop Hedley (A Bishop and His Flock, p. 182) writes : " The Catholic ideal is a church open all day long, with people going in and out, from the early Masses to the ringing of the evening Ave." Very striking are the words of Bishop Stang (Pastoral Theology, p. 121) : " Fear of sacrilegious robbery is no reason for keeping a church locked up continually. Our Lord is willing to risk irreverences and profanities for the sake of those who truly love Him and desire to gather around Him in silent adoration. A Catholic church is not like a Protestant meeting-house, where people assemble to pray and sing, to entertain and to be entertained. It would seem useless, even ridiculous, to keep a Protestant church open on week-days. A Catholic church is verily the house of God. . . . In cities and in country places where priests and people live near the church, the doors should remain open from early morning (five o'clock) until late in the evening (nine o'clock), to enable the working people, who generally form the most devout portion of our parishes, to enter the church and to converse with the good Master and receive His divine blessing." According to Bishop Stang, therefore, a great necessity is required to excuse the closing of churches. If it be actually impossible to keep the church open during the day, let it be open at least in the evening until nine o'clock, or such hour as is most convenient for the people of the particular locality. In some churches the doors of the church proper are locked, but large glass doors or partitions allow the faithful to look upon the altar from the vestibule, which is kept open. This arrangement, where it can be made, may be commended, although it is surely preferable, when possible, to allow the adorers to approach the

sanctuary. The priests of the entire Province of New York have for their guidance in the matter of opening or closing churches, the Decree XIII. of the Provincial Council of New York : " 'I was in prison, and you came to me,' the Lord shall say to the Blessed on judgment-day But now if He will thus reward those who visit Him in the person of His members, what shall He not render unto the faithful who visit Him in His own person hidden in the tabernacle of love under the species of bread, where it is His perpetual delight to be with the children of men and whither He unceasingly invites all, saying : 'Come to me all you that labor and are burdened, and I will refresh you.' Therefore the churches should remain open either all day long, where this can be safely done, or at least part of the day, that the faithful of Christ may thus have an opportunity of approaching our Saviour and of adoring Him who is voluntarily imprisoned in the tabernacle for the love of us."

But example is more powerful than words. The priest who practices the Daily Visit will care for the needs of his own soul and will also benefit his flock by his example. Cardinal Manning says (Eternal Priesthood, chapter 13) : " Priests need, as all men do, the 'solatium humanitatis,' but in seeking it or in accepting it they often fall into a snare. . . . The priest's friend is Jesus in the Most Holy Sacrament." However, as Bishop Stang pertinently remarks (Pastoral Theology, p. 119), " He will not content himself with visiting his church for the celebration of the Holy Mysteries or the administration of the sacraments, but he will daily come to his Divine Master to pay Him court, to plead with Him for himself and his people, and to draw down on his works the approval and the blessing of the Man-God. By becoming a member of the 'American Eucharistic League' he will impose some sweet obligations on himself in relation to the Adorable Sacrament, which will bring him nearer to it. Some priests . . . say a part of their daily office in church before the altar, and they could not find a more suitable place, 'ut digne, attente et devote officium recitent.' No priest should lie down to rest at night before bidding 'good-night' to the gentle Master who watches while the servant is asleep, without asking His forgiveness for the failures and inconsistencies of the day, and His divine blessing for the night.' " His good example will be noticed by the people, and will give weight to his exhortations. We have heard of certain priests who make it a point, if possible, to be in the church at a certain hour towards evening ; many of the parishioners, following his example, also make a visit at this time in union with their priest or pastor.

We cannot better close this paper than with the burning words of St. Alphonsus : "Refuse not, O devout soul, now to begin this devotion, and forsaking the conversation of men, dwell each day, from this time forward, for at least a half or a quarter of an hour, in some church, in the presence of Jesus Christ, under the sacramental species. Taste and see how sweet is the Lord (Ps. xxxiii, 9). Only try this devotion, and by experience you will see the great benefit that you will derive from it. Be assured that the time you will thus spend with devotion before this Most Divine Sacrament will be the most profitable to you in life, and the source of your greatest consolation in death and in eternity."

There is no doubt that the greatest consolation at the hour of death for the sacerdotal lover of the Blessed Sacrament will be the remembrance of the frequent conversations he has had with his hidden God. How often in life did he not love to repeat the sublime words of the immortal hymn of St. Thomas of Aquin :—

"Humbly I adore Thee, hidden Deity,,
Which beneath these symbols art concealed from me ;
Wholly in submission Thee my spirit hails,
For in contemplating Thee it wholly fails."

That must indeed have been a beautiful and touching scene in the sick-chamber of one of the noblest of the American hierarchy, that strong and sturdy character, Archbishop Bailey. Just previous to his death, in speaking to a warm personal friend, the celebrated theologian, Father Konings, C. SS. R., he uttered words which revealed the deep and tender devotion of his beautiful soul to the Eucharistic God: "Do you see that lamp burning there in the sanctuary? I want my bed so placed that I can keep that light constantly in sight !" For that light reminded him of his best and dearest Friend. That light reminded him of the lamp of faith that lit up his erring foot-steps wandering about as he was outside the bark of Peter, and brought him safe to the door of the tabernacle. Often had he gone there to offer his heartfelt gratitude to the Giver of all good gifts for this greatest gift of faith, that made him the child of the Eucharist, and taught him to know and love his Eucharistic God. In the sorrows of life he had always found Him his true consoler and counsellor. Now that he was about to be called home, for he felt that the hand of death was on him, he sincerely hoped and earnestly prayed that he should soon see Him as He really is, face to face.

Could not the good and great Archbishop well say in the concluding verse of that wonderful prayer of St. Thomas, and may

our lips, at the last moment preceding eternity, pronounce the same words :

"Jesus, whom in this life veiled I behold,
Grant what my soul thirsts for with desire untold ;
O may I, beholding Thine unveiled grace,
Rest in blissful vision of Thine open face. Amen."

John J. Frawley, C. SS. R.

RIGHT REVEREND MGR. JAMES H. MCGEAN, P. D., CHAIRMAN OF THE COMMITTEE ON TRANSPORTATION AND SECRETARY OF THE SESSIONS OF THE CONGRESS

Frequent Holy Communion.

By the Right Rev. Mgr. James H. McGean, Rector of St. Peter's Church, Barclay Street, New York City.

The wonderful love of God for man, of the Creator for the creature whom He made to His own image and likeness, is manifested by His desire of uniting Himself to us.

This ineffable union was effected, in the fullness of time, by the Mystery of the Incarnation, wherein Divinity and Humanity were united in the Person of Jesus Christ, the Eternal Son of God, made Man. The "delight of God to be with the children of men" was realized when "the Word was made Flesh and dwelt among us." Yet to further satisfy the Divine Longing for union, the mystery of the Incarnation was perpetuated, as the Fathers declare, by the institution of the Holy Eucharist, wherein the Word made Flesh not only dwells amongst us, but becomes the very food and nourishment of our souls; and thus effects so intimate a union, that each man may say with St. Paul, "No longer I live, but Christ liveth in me."

The Eternal God made Man in this institution of the Eucharist, "hath made a remembrance of His wonderful works"; "He hath given Food to those that fear Him,"—food no other than His Adorable Body and Blood. "My Flesh," He declares, "is meat, and My Blood is drink; he that eateth My Flesh and drinketh My Blood, abideth in Me, and I in him." Most wondrous union! Invention of Infinite Love for every one of God's redeemed children!—all of whom are bidden to be partakers of this Divine Nourishment, that they, being united with God on earth, may have sure promise of everlasting union with Him in Heaven.

The Apostles were the first ones privileged to partake of this Adorable Food, when, the night before He died, Christ gave to the world the Divine Sacrament of the Eucharist. At that institution, when He commanded the Apostles to do as He had done, He made them and their successors in the priesthood the

privileged distributors of His Body and Blood to the faithful; they were constituted the judges of whom they were to admit to the Divine Banquet, and of the frequency with which it might be approached.

As the Apostles knew perfectly the Divine Intentions, we may justly look to their action to find the scope of our Saviour's invitation: their "persevering in the communication of breaking Bread," and their "daily breaking Bread from house to house," is interpreted by all the Fathers as the daily offering of the Divine Sacrifice as well as the daily reception of Communion by the faithful.

This practice of daily Communion was handed down by the Apostles to their successors, and we know, from ecclesiastical history, that the same custom was followed by the Christian converts of the first centuries of the Early Church. Daily Communion seems to have been obligatory on all who assisted at the Divine Sacrifice. For the first century, this conclusion would appear justified from the Apostolical Canons, from St. Denis the Areopagite, St. Justin and St. Anacletus. In the succeeding centuries, and on towards the Middle Ages, though daily Communion was not exacted of all who were present at the Holy Sacrifice, exhortations towards the practice of the first Christians are continually met with in the writings of the saints and doctors of those ages. Thus we find St. Cyprian: "Every day we ask for our Bread, which is Jesus Christ;" St. Ambrose: "The Eucharist is our Daily Bread; receive it every day;" St. Jerome: "Receive the Eucharist every day, if your conscience permits;" St. Augustine, speaking to the newly baptized: "You ought to know that which you have received, that which you receive, that which you ought to receive every day: it is the Body of Jesus Christ."

Thus we may judge how the Apostles and the early Christians understood the meaning of our Lord's invitation, and why they were daily partakers at the Holy Table. They knew that the "daily bread" for which the Divine Master asked them to petition the Heavenly Father, was not only the food of the body, but was also the Supersubstantial Bread, the Bread of Life, the "True Bread," which Christ declared Himself to be; and as the nourishment of the body was to be taken daily, so likewise was that of the soul.

We conclude then, from the Sacred Writings and from the records of the very early Church, that daily Communion was the custom of the first Christians.

In the course of years, as nations were brought into the fold of Christ, we find that these and similar exhortations were in vain. The piety of the converts did not, as among the first Christians, keep pace with their numbers, so that not only was there a falling off from the number of daily communicants, but an apathetic spirit kept so great a number from frequenting the Sacrament, that bishops and priests and even monarchs issued their letters of counsel and of command that the old discipline should be renewed, or that at least weekly Communion should be the rule ; and from the fifth until the ninth or tenth centuries, it was the custom of the pious to approach the Holy Table once a week.

In accord with the church pastors, we read how the Emperor Charlemagne exhorted the Christians of his vast empire to communicate weekly ; in England, we hear the Venerable Bede exhorting Archbishop Egbert to "prevail on those who had marked piety to receive the Holy Sacrament every Sunday as well as on Holy-days."

"There are," says he, "numbers of old and young, of both sexes, who might readily receive Holy Communion every Sunday as well as on the festivals of the Apostles and the Martyrs, as is the custom of the Roman Church." Rome was the model—Rome was the inspiration during those centuries of relaxing piety, that made the saints and the doctors of the Church throughout the world practice and counsel the reception of the Eucharist at least weekly. The counsel, without doubt, was followed by very many pious souls, not only in religious houses, but also in the busy world ; nevertheless, we must admit that, during these ages, the great body of the faithful manifested more and more indifference, and, heedless of counsel and exhortation, began so to keep aloof from the Divine Table, that not only weeks, but months and years marked the intervals between their reception of the Holy Sacrament.

The Church beheld with sorrow this abandonment. Recalling the command of the Divine Master, and the menace for disobedience to it, she ordained that all the faithful should communicate at least three times a year, on Christmas, Easter and Pentecost.

There can be no clearer evidence that the days of frequent Communion among the faithful were passing away.

Though we have now come to the times when the Church was the great ruler of nations and peoples, as it was during the Middle Ages, yet so cold were the hearts of its members, so indiffer-

ent to the yearnings of our Lord for union with men, that it was only the few that complied with the rule of the three yearly Communions ; so that the Church was at length compelled to enact penalties against those who would fail to communicate once a year. Thus it came to pass that, in the beginning of the thirteenth century, Innocent III., in the Council of Lateran, threatened with excommunication those who would not receive Holy Communion at the Easter period.

How strangely does this enactment contrast with the threat of almost a similar kind that was made in the first centuries against those who would fail to communicate at every Mass at which they assisted !

From the study we have thus far made, we might divide Church history up to the fifteenth century, with respect to the reception of the Holy Eucharist, into three periods : the first period, that of customary daily Communion ; the second period, that of customary weekly Communion ; the third period, that of Communion so infrequent that we may justly designate it by that term. We do not mean to say that during this period frequent Communions were not in practice in many parts of the Church ; we have already alluded to the practice of Rome, which was continued in all the years. In monasteries, convents and hermitages, though daily Communions were almost unthought of, weekly Communions were made according to rule.

We must confess, nevertheless, so far had been the departure from the custom of the early Christians, that even in religious houses there was a marked infrequency in the reception of the Adorable Sacrament.

The true spirit of the Church, however, which was the echo of the spirit of our Lord, was ever voiced in the decrees of Councils, General and Particular, as well as in the appeals for more frequent Communion by the holy men and women who in those ages of indifference were the heroes of Eucharistic devotion. Such were St. Gertrude, St. Catherine of Sienna, St. Vincent Ferrer, St. Charles Borromeo, St. Philip Neri, St. Ignatius of Loyola, Fenelon, and very many others, whose untiring zeal for Christ and souls effected in a most marked degree a return towards the practice of early Christianity.

As we may consider epochs of opposition and persecution the promoters of active devotion, so also may we attribute, at least in great measure, the falling off from this spirit to the centuries of comparative tranquillity, which was the condition of the Church during the Middle Ages.

However, the indifference of the faithful, somewhat the result of the peaceful condition of the Church in Europe as well as the false spirit of devotion, the effect of Jansenism, fostered by Arnauld and Port Royal, has given way in the last two centuries to the continued and zealous apostolate of the saintly souls who, imbued with the spirit of Jesus, inaugurated a movement in favor of frequent Communion, which from their day to the present time has never ceased.

The spirit of the saints whom we have named now pervades the Church. It may be said to have its strongest expression in the Eucharistic League, which, through its publications, the practice and teaching of its members, and notably by its solemn congresses, declares to the Christian world, that frequent Communion is, first of all, the intention of our Lord in the Institution of the Eucharist ; that it was the practice of the early Christians ; that it has the approval of the Fathers of the Church ; that it is expressly recommended by the Councils of the Church, and particularly by the Council of Trent, which, in its twenty-second session, wished that "the faithful who assist at Mass should communicate not only in spirit and by affection, but also by the sacramental reception of the Holy Eucharist."

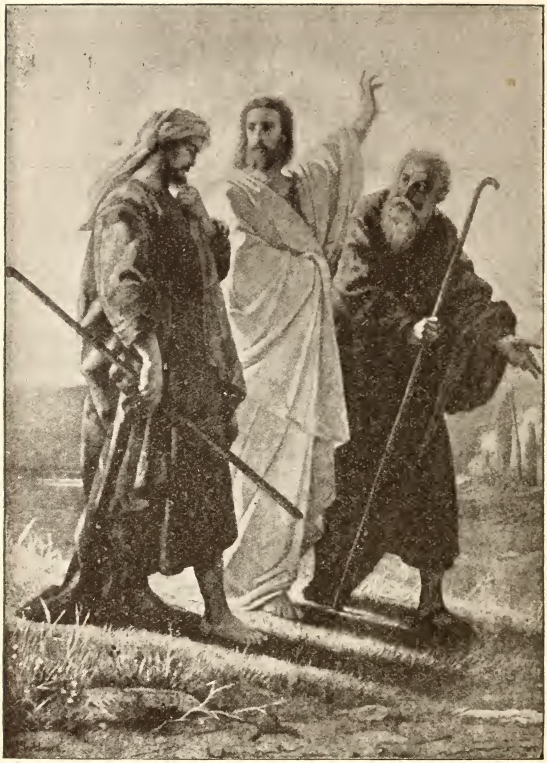
These words were incorporated in the grand Encyclical of Leo XIII., on the Eucharist, in which he declares that the chief aim of his efforts as Pastor of the Church would be, that the frequent reception of the Holy Communion might be everywhere revived among Catholic peoples, as it was in the primitive Church.

The frequent Communion of the early Christians was, as we have seen, daily Communion ; towards daily Communion, therefore, the Council and the illustrious Pontiff exhort. St. Thomas, than whom none knew better the mystery of the Sacrament of the Altar, makes the same exhortation when he says, "as corporal food is taken daily, so also is it praiseworthy to receive this Sacrament daily, wherefore," continues the Saint, "the Lord bids us say : 'Give us this day our daily bread.'"

"Daily," says St. Augustine, "receive what daily may profit you," yet he adds, "So live that daily you may be worthy to receive."

Against the spirit of rigorism, which from a false conception of the reverence due to the Adorable Presence would repel the faithful from the Divine Table, we hold that frequent, indeed, daily Communion, is not only permissible, but even desirable.

Of this daily Communion, we may in an applied sense use the Gospel words, "Many are called, but few are chosen" ; yet,



THE DISCIPLES OF EMMAUS

though the inestimable blessing of daily reception will be the portion of the few, we do not lose hope that the many will be frequent Communicants.

Certainly, in the present discipline of the Church, daily Communion is not to be regarded as a precept ; it may surely be considered a counsel for those who have very much at heart the glory of God and the sanctification of their own souls ; such persons are not only to be found in religious communities, but also in the ordinary avocations of life. When the Martyr-Chancellor of England, in the midst of his busy life, was reproached by a bishop of his time because he received Communion daily, he answered : " You allege the reasons I have for daily Communion, even in your objections thereto : My entanglements with worldly occupations are great ;—therefore, in daily Communion, I renew my spirit of recollection. Occasions of sin beset me ;—therefore do I need daily spiritual strength. I have need of light and wisdom to unravel most embarrassing perplexities ;—therefore do I daily consult Jesus in Communion."

For the many, for whom daily Communion is impracticable, ascetic teachers recommend frequent Communion.

As these words, so often used by writers, are a relative term, an exact definition can scarcely be given ; what might be considered frequent at one period and under certain circumstances, might not be so at other times and under other circumstances.

He who living a good life had the custom of obeying only the Lateran precept, might regard himself a frequent Communicant, were he to comply with prior Church rule by receiving three times a year.

He who approached the Holy Table at Easter and on the principal festivals of the year, might think that he was a frequent Communicant, were he to receive monthly. Likewise the monthly Communicant, who would dispose himself to receive weekly, might with more justice consider himself in the class.

The spirit of the Church, however, and the teaching of ascetic writers call frequent Communion that which approaches more closely to the custom of the primitive Church, which is followed by those devout souls who seek the Divine Nourishment more than once during the week.

Because so many, so very many in our age and in our land have entered that glorious legion of the Frequenters of the Holy Sacrament of Christ's Body and Blood, have we called ours " The Eucharistic Age."

To increase their numbers is the Desire of the Loving Heart

of our Eucharistic Lord. That Sacred Desire is a mantle that has fallen on the League of the Most Adorable Sacrament, whose members will emulate the zeal of St. Philip, of St. Charles, of St. Francis, of St. Ignatius, which revived devotion to the Holy Communion in the sixteenth, seventeenth and eighteenth centuries.

It is the province of the priests of the Church to stimulate the devotion of the faithful to Jesus in the Blessed Sacrament by their lessons from the pulpit and by their exhortations in the Tribunal of Penance.

If under their charge there are such as require insistence on the Easter precept, they will not fail to bring such to their bounden duty by the timely repetition of the command of the Church; and as this may be an instance where "fear is the beginning of wisdom," they will not hesitate to inspire such timely fear by the menace and threat uttered by our Holy Mother against those of her children who refuse to receive the Blessed Sacrament.

Around Easter time, when the yearly Communicants present themselves at the confessional, there will be the opportunity for the zealous priest to urge quarterly, if not monthly Communions. From the ranks of the monthly receivers, he will find many, who by his counsel and direction may advance to the ranks of the more frequent Communicants, and among these will surely be noted those pious souls for whom weekly, bi-weekly, and even daily union with our Sacramental God will be a foretaste of Heaven.

There can be no doubt that our Loving Saviour, who daily prepares for us, by the ministry of His priests, the Feast of His Adorable Self, earnestly invites His beloved children to partake daily of the Divine Banquet. He yearns to abide in us; He asks that we abide in Him; He delights to be with the children of men, and, therefore, petitions us to receive Him daily—Him, our "Daily Bread," that He may live in us.

His priests throughout the world, in the Divine Sacrifice, obey His call; tens of thousands pious souls in the Church approach the Holy Table daily at His invitation; hundreds of thousands receive the Divine Food weekly and oftener; millions, whose avocations might plead their excuse for less frequency, receive Him monthly and on the principal feasts of the Church.

This is an age of lively faith in the Adorable Sacrament of the altar. Perhaps never before, in the life of the Church, have such numbers, with so great frequency, approached the Holy Communion, and precisely because we live in what we may justly call the Eucharistic Age, will the priests of the altar, in the name of

the Eternal Priest, urge greater frequentation of the Divine Table.

"Come to Me all ye that labor and are heavy burdened and I will refresh you." "Laden with the cares of the world, burdened with the responsibilities of life, laboring with human infirmities: come, and come frequently, for the refreshment of your souls."

If, with the consciousness of the Infinity of the Divine Bread, and of the utter insufficiency of our merits, each one of us must exclaim with truth: "Lord, I am not worthy," then may we in the spirit of faith, enlivened by charity, evincing our sure hope and confidence in the goodness of God, end our protestation of unworthiness with the words Holy Church places on our lips at the moment of Communion: "Say Thou only the word, O God, and our souls shall be healed."

That word, already pronounced by the priest in the Tribunal of Penance, uttered at the very same moment in Heaven, will again, in answer to our prayer, be spoken by our Eucharistic Lord, and our souls, healed by that word, will be somewhat worthy to give frequent entrance to Jesus, "the True Bread which came down from Heaven," whose "delight is to abide with the children of men."

The Priests' Eucharistic League.

Read at the Third Eucharistic Congress, New York, September 28.

I.

The Eucharistic League is an association of priests instituted by the Servant of God, Father Eymard, founder of the Congregation of the Most Blessed Sacrament, who died in the odor of sanctity August 1, 1868. Its object is to correspond to the ardent desire of the Son of God to be visited by us, His Friends, in the Holy Eucharist; and to draw life from this sacrament—the beginning, centre and end of the priesthood. From this life-giving tabernacle the priests shall go down like Moses from the mountain; like the Apostles from the cenacle, full of burning zeal to announce his word, to defend his cause, to encourage by example and by word frequent visits to the Blessed Sacrament and frequent Communion. Its rules prescribe one continuous hour of adoration of the Blessed Sacrament, not necessarily before the altar, each week; the reporting of this duty to the Diocesan Director each month; and the payment of a dollar for expenses and the periodical called *Emmanuel,* each year. The association has been enriched by the Holy See with numerous plenary indulgences, and has a large membership throughout the church. It will interest some to know that the figure is now in the seventy thousands (*Emmanuel,* September, 1904).

The object of the sodality is, therefore, the worship, through all our mental faculties and, normally, too, our bodily presence, of Jesus in the Holy Eucharist.

In the Following of Christ, Book IV, chapter 1, paragraph 9, we read: "Many run to sundry places to visit the relics of the Saints, and wonder to hear of their remarkable deeds; they behold the spacious buildings of their churches, and kiss their sacred bones, enveloped in silk and gold. And behold, Thou are here present to me on the altar, my God, the saint of saints, the Creator of men, and the Lord of angels.

"Oftentimes, in seeing those things, men are moved with curiosity and the novelty of sights, and carry home but little fruit of amendment; and the more so when persons run lightly hither and thither without real contrition. But here in the Sacrament of the altar, Thou art wholly present, my God, the man Christ Jesus, where also is derived, in full copiousness, the fruit of eternal salvation, as often as Thou are worthily and devoutly received.

"To this, indeed, we are not drawn by any levity, curiosity or sensuality, but by a firm faith, a devout hope and a sincere charity."

[NOTE.—Take care in buying or approving those editions of the Imitation issued by non-Catholics. Some leave out the 4th Book entirely; others mutilate or falsify the text. For instance: they object to kissing relics spoken of in the paragraph just read, and omit that phrase; and in Book IV, chap. 2, make the author say "a little bread and wine" instead of "a small appearance of bread and wine," thus denying transsubstantiation.]

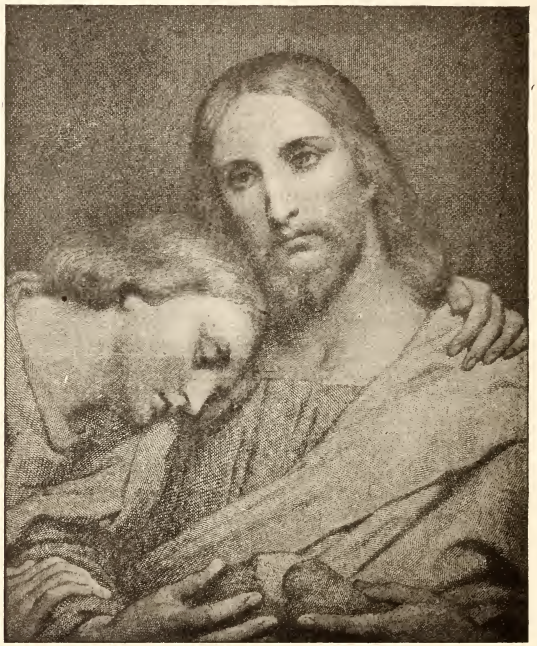
What the holy author of the Imitation remarked is a subject of observation and thought with many. An Italian artist was working silently for months on the great altar-piece of St. Stephen's, New York, and the clergy heard him express surprise that so many people came in to pray before one or other of the statues, or before the great Mission Crucifix set up in the sanctuary, and left the church without paying homage to the Living God in the tabernacle. They forsake "the fountain of living water," as Jeremiah complains (II, 13), seemingly forgetful that the rest are but cisterns filled according to their capacity by the divine dispenser of grace. Is there not, as a Boston prelate puts it (*Emmanuel*, December, 1899): "A surfeit of emotional piety and a deficit of intellectual?" Will you "bring into captivity the understanding" (2 Cor., x, 5) of your fellow-citizens by this manner?

Is it lawful, or, if so, is it expedient, to have that pretty Sacred Heart Statue at one altar and the "heart all burning" of the "beautiful Son of God" on another?

Why this illumination at the shrine of a saint, and that single flickering, dust-eaten, sometimes dying, alas! mayhap dead, flame, before the Real Presence? Are we priests even always able to find the Blessed Sacrament in this multitude of lamps?

Honor the Saints! Love them and invoke them. The words of St. Alphonsus may be used of any of them: "You cannot love the saints too much, provided you love Jesus infinitely more." Let us priests think of the "infinitely more." Let us not be content with sating our senses and imagination, but rouse our souls and those of our people to a "definite realization of the stupendous

fact of the real presence of Jesus Christ on our altars!" There is vastly more suggestion and impressiveness, more inculcation of solid piety in the chapel at Dunwoodie, Overbrook or Mount Saint Mary, with its solitary lamp, than there is in some churches you and I could name.



CHRIST AND HIS PRIEST

"Come to *me* all ye that labor and are heavy laden and I will refresh you." (Matt. xi, 28).

A group of priests were conversing one day about the efficacy of prayer to this saint or that. Different ones of the elders spoke of their favorite saints. At last the youngest very modestly remarked to his nearest companion: "As for me, I go right over there"—pointing to the altar of the Blessed Sacrament! He little thought that his preference would be published for the consideration of the clergy in this assemblage.

"The master is come and calleth for thee, O priest!" (John xi, 28). Father Dalgairns offers a thought that to some is of great value:

We have the right to think that Jesus in this mystery is present with all His senses, that He sees us with His bodily eyes, hears the sweet music of the organ and the children's hymns, and so on. This cannot be said of any of the saints, as far as we know, for the Church knows of no real presence of them. All the more reason for accentuating the presence and the worship of the Lord himself, and, coming ourselves, and bringing our children, to His feet and to His "everlasting arms" (Deut. xxiii, 27), which is the aim of the Eucharistic League.

II.

Now, as to the hour which we are to spend in adoration. Why an entire hour instead of four quarters, or two halves? Because an hour is required to bring the mind up to strong, reflex, practical thinking. We must meditate for an hour before we can offer to God intellectual acts and practical resolutions worthy of our nature and efficacious. The root of most of our troubles lies in this: that we do not think deeply and strongly. It was so in Jeremy's day:

"With desolation is all the land made desolate, because there is none that considereth in the heart" (Jer. xii, 11). Thinking is necessary. Have you never remarked that the ecclesiastics having the greatest reputation for cleverness are they whose rule rigidly exacts a full hour's meditation? They exercise their wills in the highest degree in forcing their intellect to hold, weigh and examine all the minutest details of the subject in hand, and thus develop that quick, concentrated attention that makes them so ready and efficient.

Says the president of one of our most prominent educational institutions:

(President Eliot of Harvard, in *Brooklyn Eagle,* Sept. 8, 1904.)

"The man who has this habit of quick and concentrated attention will grasp quickly new subjects presented to him; gratify people who have business with him by giving them prompt and effective attention; seize eagerly upon the contents of books or papers which relate to the affair in hand; and dispatch his daily work, whatever its nature—mechanical, commercial, scholarly or administrative. He will do in one minute the work for which an inferior man will need five minutes or five hours. He will effect in every day of his life a great economy of time. There will be no dawdling or vague dreaming in the action of his mind.

His thoughts would not be a rope of sand, but a chain of welded links. The great thinkers and doers—philosophers and inventors, soldiers and rulers are alike in possessing in the highest degree this power of concentrated attention, and in common men and women this is the most valuable of all mental faculties" . . .

"The incessant hurry and trivial activity of daily life which now characterizes childhood and youth as well as maturity, seem to present or at least to discourage quiet and intense thinking. The public press no longer invites its readers to sustained thoughts. Instead of a book, it gives them a six-page magazine article; instead of a half-column editorial, a three line 'brevity,' which is often cast in a comical form. The average reader of the newspaper or the short story reads to forget, not to remember. He rarely has any intention of digesting and assimilating what he reads. Most of our daily reading is correctly described as mental dissipation. Now the efficient man is the man who thinks for himself and is capable of thinking hard and long. Since consecutive thinking absolutely requires personal initiative or a compulsion from within, and not from without, there must be a motive for the compelling action of the will." So far this teacher.

What powerful motives we priests have! In the first place to discipline our own wandering thoughts and feelings. Then to render proper worship to the Incarnate Son. Then to cast up our Book of the State of Souls (described in the Ritual [before the Appendix] and referred to in the III. Plenary Council, No. 275), and make report to the Chief Shepherd, of the condition of every sheep and lamb.

Another advantage to be gained by this holy hour of elevation to God, is thus referred to by Cardinal Perraud (*Emmanuel,* Jan., '97): "Is it not true that too often after hearing a sermon we are compelled to acknowledge that the subject has not been fathomed to its depth? Here is the reason why many sermons leave in the soul nothing but superficial and short-lived impressions. They may have according to their nature dazzled the mind or moved the heart for a moment; but to-morrow they will have partly vanished, and the next day fallen forever into oblivion. The impression did not proceed from the marrow itself of the soul, that can be reached and moved by deep meditation alone. With regard to this, and I am now touching the very core of my subject, there is a world of difference between spending before the Blessed Sacrament four quarters of an hour separated from each other by studies, business

solicitudes, legitimate as they may be, and uniting the quarters without interruption to make of them one unbroken hour, during which thoughts, affections, desires and resolutions, submitted to the action of Christ's immediate presence, may centre upon one point in particular and reach the innermost depth of the soul. Could not this meaning be taken among others from the words of St. Paul: 'Quae Dei sunt nemo cognovit, nisi Spiritus Dei—Spiritus omnia scrutatur, etiam profunda Dei.' (I. Cor. ii., 10.)?

"I would be much surprised if a priest who on the day marked by a full hour spent before the Blessed Sacrament is called to preach the word of God, to hear confessions, to visit the sick and dying, did not betray, as if in spite of himself, the secret result of a more intimate union with Jesus Christ, by something more persuasive in his words, more expansive in his charity, more decisive and lasting in his action upon souls." So far the Cardinal.

"I think the reason they preach so well is that they meditate so systematically," said our college chaplain in Rome of a certain order of clerics. It is the duty, not to say the temporal interest, of the parish clergy in particular to preach well, for the people appreciate and are influenced by a good sermon, a heart to heart talk, but it takes a powerful lot of thought and prayer to prepare such a sermon, which then preaches itself, and keeps the people at the feet of their proper teachers, the parish clergy.

III.

Space forbids more than a reference to the important but not very difficult query: Where is one to find time for this hour's adoration? The Bishop-Protector (*Emmanuel,* Jan., 1896,) suggests a few ways: "Let that Sunday paper lie and attend High Mass on Sundays; or go to Vespers and Benediction with this object; or, perhaps, say your office before the Blessed Sacrament; or appoint an hour's public adoration one day each week, yourself presiding;" etc., etc. The Priest Director General (*Emmanuel,* Jan., 1903,) proposes "an hour's meditation on the Eucharist before or after Mass on some particular fixed day in the week." And so on.

IV.

The crux of this association is the marking and mailing of the monthly report to the Diocesan Director. Of this there is no time left to speak. Suffice it to say that if a hard, it is a courageous, noble and salutary practice: "For the beginning of wisdom is the most true desire of discipline, and the care of discipline is love, and love is the keeping of her laws; and the keeping of her laws

is the firm foundation of incorruption, and incorruption bringeth near to God." (Wisdom VI., 18.)

EDWARD MCSWEENY.

Mount St. Mary's, Maryland.
Feast of St. Matthew, 1904.

Eucharistic Sermons and Instructions.

By the Very Rev. Clement Thuente, O. P.

Read at the Eucharistic Congress of New York, Sept. 28th, 1904.

Pange, lingua, gloriosi	Preach, my tongue, the Saviour's glory
Corporis mysterium	Of His flesh the mystery preach:
Sanguenisque pretiosi	Of His blood all price exceeding,
Quem in mundi pretium	Shed by Our immortal King;
Fructus ventris generosi	Destined for the world's redemption
Rex effudit gentium.	From a noble womb to spring.

When our devotion to the Blessed Sacrament of the Eucharist became the object of a special feast, the beautiful feast of Corpus Christi, in the thirteenth century, the Sovereign Pontiff Pope Urban IV.. asked St. Thomas of Aquin to write the office and the Mass of that feast. St. Thomas was well prepared for that difficult task. The Christian philosopher and the Christian poet, the angelic Doctor and the angelic Saint had spent a lifetime in contemplating and adoring the mystery of the Real Presence. In the office of Corpus Christi, the Saint expresses the profound thoughts of his heavenly enlightened mind and the fervid sentiments of his innocent heart in exquisite verse. One of the immortal hymns of this office is the "Pange Lingua gloriosi, corporis mysterium," the last two stanzas of which, "Tantum ergo Sacramentum," "Genitori genitoque," are sung whenever Benediction of the Most Blessed Sacrament is bestowed upon the faithful. Would that every priest proclaim the mystery of the glorious Body and Precious Blood as often as the faithful sing "Tantum ergo Sacramentum veneremur cernui."

To preach the consoling doctrine of the Real Presence is the sacred duty and the sublime privilege of every priest. Even as the great God in heaven surrounded His throne with the nine choirs of angels "all ministering spirits, sent to minister for them who shall receive the inheritance of salvation," thus the Son of God

when He gave Himself in the Sacrament of Love to the children of men, surrounded His tabernacle with the eternal priesthood to minister unto Him, to bear witness unto Him. "Do this," He said to His disciples at the Last Supper, thereby giving them the power to work the greatest of miracles; but He added that they should do it "in commemoration of Me," as if He would say: whenever you do this thing, remember me and remind the faithful of me. "For as often," says St. Paul, "as you shall eat this bread and drink this chalice you shall show the death of the Lord until He come." Christ ascending into heaven spoke these consoling words: "Behold I am with you all days, even to the consummation of the world," but He added, according to St. Luke: "You shall be witnesses to me in Jerusalem and in all Judea and Samaria and even to the uttermost part of the earth."

When Christ descended from heaven to make His abode in the Immaculate Heart of His Mother, Mary bore witness unto Him, singing, "Magnificat anima mea Dominum." When John, the Precursor, was born, Zackary, his father, was filled with the Holy Ghost and he prophesied saying: "Thou shall go before the face of the Lord and prepare his ways." John walked before the face of the Lord. He was a living voice crying, "Behold the Lamb of God, behold Him that takes away the sins of the world!" When the Saviour was born, the angels bore witness unto Him, saying to the shepherds: "This day is born to you a Saviour, who is Christ the Lord." When Christ stood in all humility on the banks of the Jordan, God, the Father, Himself, bore witness unto Him, saying: "Thou art My beloved Son, in Thee I am well pleased." Thus the priest who brings the same Son of God upon His altar-throne must occupy the sublime place and fulfil the sacred duty of the Mother of God, of St. John the Baptist, of the angels of heaven, of God Himself, and bear witness unto Christ. The duty and privilege of a priest to preach Christ in the Blessed Sacrament is intimately and inseparably connected with his sacerdotal character. Christ who gave him the power to celebrate the "mysteries" gave him also the command to preach the "mysteries."

The nature of the Blessed Sacrament demands and necessitates careful and frequent preaching. When "the Word was made flesh," "when Christ emptied Himself taking the form of a servant," He made use of His sacred Humanity to manifest His Divinity. His pleading, teaching voice, His powerful miraculous hands, His adorable countenance, His body shining on Mt. Tabor, bleeding on Mt. Calvary, glorified after the resurrection, expressed His divine power

and majesty. In the Blessed Sacrament not only His divinity, but also His Humanity is hidden.

"In cruce latebat sola Deitas
At hic latet simul et humanitas."

"God only on the Cross lay hid from view,
But here lies hid at once the Manhood too."

The more the Saviour, moved by love, hides Himself, the more must the priest moved by love reveal and unveil Him. The powerful voice that dares to bring Christ to the people, must be used to bring the people to Christ and to introduce Christ to the people.

The end and object of the Blessed Sacrament cannot be obtained without many and practical instructions and sermons. Christ in the Holy Eucharist is essentially the living Christ, the active Christ, the Christ of old, "going about doing good." He did not institute the Blessed Sacrament to be placed by the priest in the tabernacle there to remain hidden from the world, there to rest in oblivion. The tabernacle is not a dark grave. It is a Mt. Tabor, the eternal source and the continuous manifestation of a bright heavenly light. The priest spread that light. "You shall be the light of God," said Christ. The tabernacle is not the tomb of Christ. The tabernacle is a Bethlehem, the house of bread. It is not the mournful task of the priest to bury Christ. It is His sweet duty to distribute the Bread of life.

St. Thomas calls the Holy Eucharist the "panis angelorum." "Ecce panis angelorum, factus cibus viatorum." Christ is the "panis angelorum" because He is the object of their beatific vision. He is their uninterrupted, perpetual Communion; He is their life; He is their joy; He is their heaven. This "panis angelorum" becomes the "cibus viatorum," the food of the human mind and the food of the human heart. The "panis angelorum" cannot be the food of the heart without being the food of the mind; and it cannot be the food of the mind without the preaching voice of the priest.

Therefore the commanding voice of Christ, the humble nature of the sacrament, the needs of the people, all cry out to the priest "Pange lingua gloriosi corporis mysterium." "Preach the Word" —"The Word that was with God in the beginning," the Word, "through which all things were made," the Word "that was made flesh," the Word dwells among us. Preach that Word "in season and out of season, with all patience and doctrine." Wherever there is a tabernacle, in the city or in the country, in the Cathedral or in the convent chapel, there must be heard the voice of the priest, that

the "Panis angelorum" may become the "cibus viatorum." O priest! "quantumpotes, tantum aude quia major omni laude, nec laudare sufficis."

To whom must the priest preach his Master, present in the Blessed Sacrament? To every creature. All living in the highways or the by-ways must be invited by the priest to this great wedding feast. The Blessed Sacrament must be preached to those who do not possess, or possessing do not enjoy the great gift of faith; to little children; to Protestants, to non-Catholics generally. The "Holy One of Israel" stands among them and they know Him not. The priest must point Him out to them. "How, then, shall they call on Him in Whom they have not believed? or how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent?" If these words of St. Paul can be applied to one doctrine of the Catholic Church, they certainly can be applied to the doctrine of the Real Presence of which St. Thomas says:

"Adoro te devote latens Deitas
Quae sub his figuris vere latitas;
Visus, gustus, tactus, in te fallitur,
Sed auditu solo tuto creditur."

"O Godhead hid, devoutly I adore thee,
Who truly art within the forms before me,
Sight, touch, and taste in thee are all deceived,
The ear alone must safely be believed."

The only means, therefore, the unbelieving world has to learn this "mystery" is to hear it preached, and the only messenger sent by God to preach it is the priest.

To instruct the ignorant in this mystery means long, constant, and careful work. It is easy to teach the ignorant a few prayers. It is difficult to explain to him the articles of the Apostles' Creed. It took the Apostles themselves a long time to grasp their sublime truths. It is most difficult to make them understand the meaning of the Real Presence. And yet all depends on that. Without the knowledge of this doctrine and a belief in this mystery, they may be Christians, but they cannot be Catholics. The priest having led them gradually into the Church, must carefully and cautiously introduce into the sanctuary the "Holiest of Holies," and permit them a glance into the tabernacle to see the "Mystery of Mysteries," Emmanuel, God with us.

Without the light of the tabernacle, the whole church remains dark and mysterious. The many questions asked; why convent life? Why cloistered nuns? Why so many devotions? Why the celibacy of the priesthood? Why the Latin language in the liturgical services? find their final and full explanation in the Real Presence. The tabernacle in the sanctuary of the church is substantially the answer to the "Question Box" in the vestibule of the church.

ST. THOMAS OF AQUIN

Without an intelligent belief in the tabernacle, Protestants and non-Catholics generally will never find a sufficient reason for becoming Catholics. The Blessed Sacrament is the "Treasure hidden in a field," the "Pearl of great price," for which a man is willing to sell all he has to buy it.

Without a devout possession of that "Treasure," that "Pearl,"

the newly converted will never remain faithful. Many privations, insults, shocks, disappointments, will make the house totter and fall unless it stands on this firm rock. How edifying and instructive for us was the practice of the first centuries and the doctrine and example of the Fathers of the Church in regard to preparing converts for and receiving them into the Church.

These few suggestions show the great importance of Eucharistic instruction, the great field for Eucharistic sermons. The Light of the Tabernacle must enlighten all. The Light of the Tabernacle must penetrate all.

Christ in the Blessed Sacrament must be preachel to the Catholic flock. It is the only substantial food for their immortal souls. "Except you eat the flesh of the Son of Man and drink His blood you shall not have life in you." What a God says we must believe, and believing we must live, teach, and preach according to that belief.

Catholics may be divided into two classes: the faithful and devout, and the irregular and lukewarm members of the church. It is a sad fact that the number of the "lost sheep" is great and constantly growing. Why do they stray away? Why do they stay away? They have lost sight of the Tabernacle. They hear no longer the voice of the Good Shepherd. Go among them and you will easily verify the truth of this statement. Ask them why they do not go to church on Sundays? They answer, "I can say my prayers at home." Ask them why they do not send their children to the Catholic Sunday School? They answer: "What is the difference?" They learn the prayers, the commandments, almost everything, in the Protestant church. A profound truth is unveiled in these simple answers. They have not forgotten God; they have not forgotten the immortality of their soul; they have not forgotten the ten commandments. Why? Because there is a voice of conscience telling them that there is a God; that God is just; that God must reward the good and punish the wicked. But there is no voice of conscience telling them that there is a Jesus Christ present in the Blessed Sacrament; and therefore they forgot Christ and forgot the sanctity and importance of the Catholic Church.

The great evil is want of knowledge. "Father forgive them, they know not what they do." The want of knowledge is caused by want of instruction. Their faith grows weak because of spiritual starvation. Knowing the evil and the cause of the evil, it is easy to find the true remedy. Preach and teach the Eucharistic

Saviour. Preach "in season and out of season." Preach not only in the church, go out upon the highways and byways and force them to come to the wedding feast. Explain to them the essential and fundamental mystery of our faith; the centre of all devotions, the distinctive doctrine of the Catholic Church. Make them understand the difference between the Catholic Church and the five hundred and more religious denominations is as great as the difference between light and darkness, between life and death, between God and man, because the Light Itself, Life Itself, God Himself dwells in the tabernacle of the Catholic Church and in no other church. If this doctrine is preached to them, with God's grace, they will understand it, appreciate it, and begin again to go to church and frequent the sacraments.

Christ in the Blessed Sacrament must be preached to the faithful members of the Church, to the devout worshippers of the Holy Eucharist. They need constant encouragement, help and direction to advance in piety and to persevere to the end. Things as spiritual and supernatural as the Real Presence easily escape the mind. In every human heart there is a strong inclination to leave the invisible God on the mountain and to adore the golden calf.

The Church has at all times sanctioned and recommended the devotions to the saints, the veneration of pious images and sacred relics and the practice of wearing scapulars. All these devotions have an ulterior end. They must all lead to the one central devotion, Jesus Christ in the Tabernacle. As soon as they take the heart and mind from Christ they become dangerous and often superstitious. In order that they may be understood correctly and used to advantage, frequent instructions are necessary. The devout are but too inclined to reject the "Food of Angels" and accept the light food consisting in the wearing all kinds of scapulars, in carrying all kinds of beads, in invoking all known and unknown saints and in visiting all possible relics. They leave God on the mountain and follow mere symbols. Here the priest, the guardian of the Tabernacle, the minister of the Eucharist, must be vigilant, "reprove and entreat with all patience and doctrine."

Eucharistic sermons and instructions are useful and necessary for the devout and intelligent adorers, that their devotion may increase, that by their piety and prayers they may atone for the sins of others, and that animated and inflamed by the fire of Divine charity they may by their zeal and example lead others to Emmanuel. Preach, therefore, O tongue, the "mystery" of the glorious Body and the Precious Blood to all creatures, that all nations and

all peoples may praise the Lord. "Laudate eum omnes gentes, laudate eum omnes populi."

Let me add one suggestion about the manner of preaching the Blessed Sacrament. Every priest must naturally preach according to his individual gifts and according to the learning and disposition of his people. Only very general directions, therefore, can be given. Eucharistic sermons and instructions must be clear and simple in style and delivered with a firmness and deliberation which exclude all doubt and make the impression the priest believes what he says. Philosophic questions and dogmatic discourses must be avoided. They may excite doubt but will not strengthen faith. The Divine Master gives us the example. How simple are His words: "This is My Body; this is My Blood." When the apostles and disciples objected, saying, "This is a hard saying, and who can hear it." "How can this man give us His flesh to eat?" He explained not. He only affirmed. "Amen, amen, I say unto you except you eat the flesh of the Son of Man and drink His blood you shall not have life in you."

Eucharistic sermons and instructions must be full of unction. Having briefly enlightened the mind, the priest must appeal to the hearts of the people. Divine love is hidden in the Blessed Sacrament, the priest unveil it, and show the loving Heart to the people. The Blessed Sacrament is a food which must be tasted before it can be appreciated. Love must enlighten and strengthen faith.

The Blessed Sacrament must be mentioned and referred to in almost every sermon. It is necessary to explain and extol religious virtues; it is necessary to denounce sin and vice. Every virtue must be explained by pointing to Christ who said: "Learn of me," "I am the way." Every vice must be denounced by pointing to Christ who gives the power to overcome it, saying: "Without me you can do nothing; through me you can do all things." Sacerdos says St. Thomas means sacra dans. Sacerdos take that which is meat sacred in heaven, the King of heaven, and give it to the people in a devout and intelligent way, that feeding the souls of the people with this bread of angels, you may lead them safely through the stormy battles of this life to the gates of heaven and present them to the King.

"O Salutaris Hostia quae coeli pandis ostium
Bella premunt hostilia, Da robur, fer auxilium."

Eucharistic Confraternities and the People's Eucharistic League.

In the luminous Encyclical on "The Most Holy Eucharist," our late beloved Pontiff, Pope Leo XIII., crowned his life-work by commending to the Christian world the all-holy Eucharist and the fostering of Eucharistic devotions. In that part of the encyclical addressed especially to the Catholic priesthood, our Holy Father, after gladly acknowledging the revival of Eucharistic worship, love and devotion, encouraged us priests to still further develop Eucharistic works, and as a practical working means thereto, had this to say concerning Eucharistic Confraternities:

"Many and varied are the expedients which an inventive piety has devised; and worthy of special mention are the Confraternities instituted either with the object of carrying out the Eucharistic ritual with greater splendor, or for the perpetual adoration of the Venerable Sacrament by day and night, or for the purpose of making reparation for the blasphemies and insults of which it is the object. . . . Wherefore, works of this kind which have already been set on foot must be ever more zealously promoted; old undertakings must be revived wherever, perchance, they may have fallen into decay; for instance, Confraternities of the Holy Eucharist, intercessory prayers before the Blessed Sacrament exposed for the veneration of the faithful, solemn processions, devout visits to God's tabernacle, and other holy and salutary practices of the same kind; nothing must be omitted which a prudent piety may suggest as suitable." To this end this Eucharistic Congress is committed. Its practical results, with reference to our Catholic people, could not be defined more clearly, if these results are to be continued, and made lasting.

Hence the importance for the people rather than for ourselves, yet for us, too, and for the success of our ministry, to know and appreciate the nature and work of our Eucharistic societies for the laity, the means of organizing and maintaining these associations in our parishes and the duties and privileges of the members.

The great object common to the various Confraternities of the Blessed Sacrament is to make intimate, personal, loving, active and virtually continuous that devotion to Jesus in the Eucharist, which, while it includes the essential duties of the Catholic of hearing Mass and receiving Holy Communion, and indeed safeguards and enriches these far beyond mere perfunctory compliance, also begets a closer union, a more intimate friendship, a deeper sympathy, and a more generous service toward the Eucharistic Christ. They aim at making Christians more than ordinarily mindful of the Blessed Sacrament and all its interests; at gathering round the Eucharistic throne God's people at times other than when a Church precept commands their presence; and in the company of Jesus on the altar, to kneel and pray, to adore and atone for themselves and for all others.

There are, indeed, many pious associations in which devotion to the Eucharist, in one form or another, if not a distinctive feature, is nevertheless made prominent. Sanctuary societies, altar societies, sodalities of various kinds are engaged in Eucharistic work. But among those chiefly and almost exclusively organized for development of the devotion to the Blessed Sacrament are the Confraternities and the People's Eucharistic League. My present purpose is briefly to remind you, for doubtless you all are more or less familiar with these Eucharistic societies—to remind you of the more prominent Confraternities, their nature, organization and advantages. In the leaflets published by the Fathers of the Blessed Sacrament will be found still more detailed instructions concerning the workings of these associations.

I. CONFRATERNITY OF THE BLESSED SACRAMENT.

One of the oldest associations in honor of the Blessed Eucharist is the Confraternity of the Blessed Sacrament, which was started in the 16th century by some pious laymen in the Church of the Minerva, Rome, belonging to the Dominican Friars. Pope Paul III. by his Bull *"Dominus Noster"* of November 30, 1539, approved its institution for fostering an increasing Eucharistic devotion and reverence for Church worship. Its aims are to render the divine honor due to Jesus in the Eucharist, to repair by works of love the many outrages committed against the Blessed Sacrament, and to win among other graces the one of receiving holy viaticum at the hour of death.

The members are encouraged to attend to the proper celebration of feasts in honor of the Blessed Sacrament, to help in the support of the altar and sanctuary, to receive monthly communion,

to visit the Blessed Sacrament daily, to maintain reverence in Church, to serve Mass, etc. But all these are merely recommended; the one, sole, essential duty, which commends it as one of the simplest and easiest forms of organized Eucharistic devotion, is to recite kneeling, once a week, five (5) Our Fathers and five (5) Hail Marys in honor of the Blessed Sacrament.

Many spiritual benefits accrue to those who fulfil this simple, definite duty, and many plenary and partial indulgences are granted by the Holy See. A list of these is given in Vol. I. of the *Emmanuel,* which contains also an extended explanation of the Confraternity by the Rt. Rev. Bishop of Covington.

A feature of this Confraternity, noted by the Bishop, as worthy of special consideration, is this, that the Eucharistic work may thus be readily begun wherever an altar society or the League of the Sacred Heart or similar organization exists, by having the Confraternity associated with it, and its canonical erection made.

In the diocese of Covington, I understand, the custom obtains of fulfilling the one essential duty of membership by the announcement after High Mass each Sunday: "Let us say five Our Fathers and five Hail Marys in honor of the Blessed Eucharist and in reparation for all outrages offered to Jesus Christ in the Sacrament of His love."

II. ASSOCIATION OF PERPETUAL ADORATION.

What is popularly known as the *Tabernacle Society* is an association of Perpetual Adoration devoted to the work for poor churches. This association was organized at Brussels, Belgium, in 1848. Among its foremost supporters are the Sisters of Notre Dame de Mameer, who introduced the good work here in connection with their academies. In 1900 a community of the Sisters of Perpetual Adoration was established at the Convent, V street, Washington, D. C., and this was intended to be the head centre for all the regularly organized Tabernacle Societies in the United States, thus unifying and systematizing the generous work for providing the needy churches with vestments and all things required to render the altar, tabernacle and sanctuary a more fitting dwelling place for the Eucharistic Guest. These associations are now established in many dioceses and in parishes in connection with Confraternities and other pious societies. The splendid work done by the long established Tabernacle Societies of Washington and Philadelphia is well known through annual reports and through exhibits to most members of this Congress.

The aim of the association is to make Jesus in the Blessed Sac-

rament better known, loved and perpetually adored; to repair Eucharistic outrages, and to furnish gratis to poor churches the requisites for divine service.

To become a member and share in the indulgences granted by the Holy See it is necessary:

1. To have one's name enrolled on the register of the association.

2. To make each month an hour of adoration.

3. To make an annual offering towards the work for poor churches. A life membership is obtained on a payment of $25. The Tabernacle Society is affiliated with the Arch-Confraternity in Rome, and the members enjoy all the privileges and indulgences so richly lavished upon the work by Popes Pius IX. and Leo XIII. A very full and interesting account of the Tabernacle Society, and how to establish it, was given by Father Lasance, at the second Eucharistic Congress. That paper, published in pamphlet form, may be had from the General Direction of the P. E. League, New York.

III. ARCH-CONFRATERNITY OF PERPETUAL ADORATION FOR THE RELIEF OF THE HOLY SOULS IN PURGATORY.

This is the somewhat lengthy title of an Eucharistic Confraternity which, perhaps, in its duties and requirements is the simplest and easiest of all these societies. Its rules call for only ONE continuous hour of adoration before the Blessed Sacrament ONCE a year. Certainly where a pastor wants to organize a Eucharistic Confraternity, yet finds that local circumstances of the parish discourage the monthly or weekly hour's adoration, he ought not to experience any difficulty in organizing this Arch-Confraternity. The observance of All Soul's Day with Exposition and an hour's adoration would prove an excellent and easy method of fostering these two great Catholic devotions of the Holy Souls and the Holy Eucharist.

For priests it will be likewise easy to offer an additional hour of adoration and a Mass for the dead once a year, and thereby share in the graces and privileges of this Arch-Confraternity, which is mainly in charge of the Benedictines, with its head centre in this country at St. John's Abbey, Collegeville, Minnesota.

IV. PEOPLE'S EUCHARISTIC LEAGUE.

Intimately related to our Priests' Eucharistic League and to this Archdiocese of New York are the two important Eucharistic Associations that remain for brief consideration, i. e., the Confraternity of the Blessed Sacrament and the People's Eucharistic

League. These two are practically one. They differ only in respect to the time, i. e., optional or fixed, for making the weekly hour of adoration. As their names indicate, they are intended to promote devotion to the Blessed Sacrament among the people, as the Priests' Eucharistic League is designed to foster special Eucharistic devotion among the clergy. The Confraternity was founded by the Saintly Apostle of the Holy Eucharist, Father Eymard. The People's Eucharistic League, a development of a Eucharistic Society at St. Francis Xavier's Church, New York City, was organized in New York prior to the establishment here of the house of Fathers of the Blessed Sacrament. Its head centre was located at the Cathedral, with Monsignor Lavelle as the General Director. Several of his annual reports have appeared in the *Emmanuel,* Vols. IV., V., VI., and the monthly official organ of the League, "The Sentinel of the Blessed Sacrament," now in its seventh volume, has been an efficient means of keeping the members in touch with the league plans and works. The monthly for a long time was edited by Miss Lummis; the Fathers of the Blessed Sacrament for the past few years have edited and published it.

Membership.—League associates are required to make an hour or a half hour of adoration, either once a week or once a month, before the Blessed Sacrament in some Eucharistic League centre, or in their own parish church. The full name must be entered on the register of the league. Associates as a profession of faith are accustomed to wear the league badge at the time of adoration. General reunions are held yearly, and the immense attendance at these exercises is a manifestation of Eucharistic faith and loyalty second only to the great profession of love and devotion towards the Blessed Sacrament which the metropolis is witnessing these days.

The league happily adapts itself to the busy American life by accepting a half hour's adoration as sufficient for membership, though it strongly commends, and in general succeeds in securing, the full hour's adoration after a while, as a requisite condition for gaining the league's indulgences. Especially gratifying has been the progress made through the league in the solemn observance of the Feast of Corpus Christi, the Forty Hours' Devotion, and the Nocturnal Adoration of Holy Thursday. In countless ways these Sentinels or Guards of Honor of the Blessed Sacrament have rendered homage and service to the Lord of the Sanctuary.

The league has been established in nearly 100 parishes, mainly

in large city ones, though a few country parishes have tried the good work and not without success. The membership is over 12,000, and is daily increasing. Especially worthy of note is the fact that a large number of men have entered zealously into the work and render no little service, particularly in carrying out the Nocturnal Adoration during the Forty Hours' Devotion and on Holy Thursday.

In the organization of the league, when the larger numbers admit it, the members are formed into bands or circles of eight to twelve members each, in charge of one known as promoter or zelator. This promoter's duty is to watch over the hours of adoration made by the members of that band at a definite hour appointed and in a general way to aid the local director in sustaining the work of the league. In some places small dues are expected; in others the profits derived from the sale of Eucharistic badges and literature suffice to defray all expenses connected with the work.

The distinctive feature of the People's Eucharistic League is its *organized service of adoration,* the members in their respective groups making their hour of adoration at the same time, and these hours so arranged as to constitute a perpetual adoration by this Eucharistic Guard of Honor, Love and Reparation.

V. ARCH-CONFRATERNITY OF THE BLESSED SACRAMENT.

In the Ach-Confraternity of the Blessed Sacrament, as you may learn from the Manual, only two simple requirements are essential for membership and for a share in the wondrous rich indulgences granted to the members. These are: 1. Registration of one's full name at the head centre or in the local parish where the Arch-Confraternity has been canonically erected, according to manner set forth in the Manual. 2. Each member engages to make, once a month, in any church and at any time, one continuous hour of adoration before the Blessed Sacrament, either exposed or in the Tabernacle. In a word, it is for the laity what the Priests' Eucharistic League is for the clergy, except that a monthly instead of a weekly hour's adoration is the essential duty of the associates. Around this central act of worship the zealous pastor, according to the circumstances of his parish, may group any number of Eucharistic works. The first Friday of the month is an occasion when in connection with devotion to the Sacred Heart the monthly hour's adoration of the Blessed Sacrament might be made by priest and people together, with meditations on the Eucharist and prayers and acts that are calculated to inspire all with ever increasing devotion to the Blessed Sacrament.

Needless for me to add more; the leaflets and pamphlets at your disposal will supply all needed additional information concerning the methods for establishing and conducting these Confraternities and the Eucharistic League in parishes. Filled with enthusiasm by our attendance at this Congress, animated with renewed resolve to do still more for our Eucharistic Lord, and perchance somewhat better acquainted with the organized and approved means of promoting devotion to the Blessed Sacrament among our good Catholic people, shall we not, each one of us, return to our parishes determined with the help of God to organize, or if need be, reorganize, some one or other of these Eucharistic Confraternitites so that we may hasten the day when in every parish all over the land there will be found banded together in loyal service and devotion, sincere sentinels of the Blessed Sacrament, vigilant, prayerful and generous Body Guards of our Eucharistic King.

T. J. O'Brien.

Whitestone, N. Y.

Nocturnal Adoration.

Rev. A. Letelllier, S.S.S.

I.

Among the Eucharistic works, instituted to glorify the Real Presence of our Lord Jesus Christ in the most Blessed Sacrament, there is one to which I wish especially to draw the attention of the members of this Congress in the course of this paper: It is the work of the Nocturnal Adoration.

Recently established in New York, and still in its infancy, it deserves, we think, the sympathy and encouragement that will enable it to develop, to multiply its centres, and to extend more and more in America, for the greater glory of God of the Eucharist and the sanctification of those chosen Christians who will devote themselves to the fulfillment of its noble and meritorious obligations.

After reviewing its beginning, its spread throughout the entire world, its establishment in New York, its actual practice, I want to say a few words of its nature and its excellence, and to propose a few resolutions which, I doubt not, will be adopted by this Venerable Assembly.

its origin.

It is true to say that the first germ of the work of Nocturnal Adoration took birth at Rome, that centre of all true doctrine and solid piety. We perceive the idea of it as early as the year 1592, in the famous Bull of Clement VIII., instituting the Forty Hours, or the Perpetual Adoration, which was to be celebrated successively in the different churches, *day and night,* without interruption. But we must remark that this work truly Catholic, namely, Noctural Adoration, appeared in its own true life and regular exercise only in 1809, at Rome. Its object at that time was to secure adorers during the night of those solemn supplications to Heaven, the Forty Hours.

The origin of Nocturnal Adoration is, then, Roman. It is not, however, from the Eternal City that we have this work in its actual

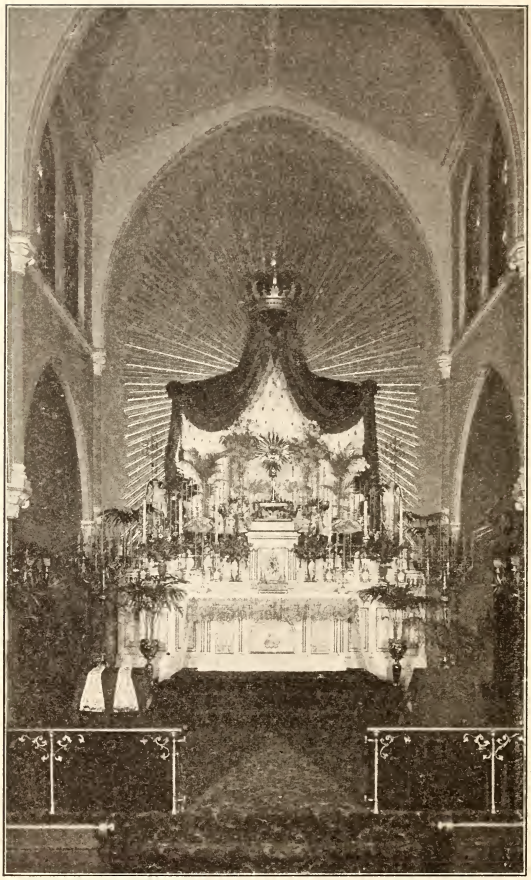
form, but from the Venerable Sanctuary of Our Lady of Victories at Paris.

One word about its appearance. It was on the night of the 7th of December, 1848, that Nocturnal Adoration commenced at the foot of the altar of the Immaculate Heart of Mary, before the Most Blessed Sacrament there exposed. The work at that time counted only nineteen members; nevertheless, we can say that all classes of society were represented in that first group of adorers. There were seen a holy pastor, the Venerable Mr. Desgenettes, founder of the Arch-Confraternity of the Immaculate Heart of Mary for the conversion of sinners; a noble priest, M. de la Bouillerie, Vicar General of Paris, a distinguished writer and poet, later the Bishop of Carcassonne; an artist, Hermann, the Jew converted by a benediction of the Most Blessed Sacrament, who became a Carmelite religious, who sang the Eucharist in canticles of fire, preached IT in burning words, and died the victim of his zeal in 1870, at the bedside of French soldiers; a naval captain, Count Raymond de Cuers, another convert, first lay president of the Nocturnal Adoration, a man of ardent faith, who later on became a priest and the first companion of Père Eymard in the foundation of the Congregation of the Most Blessed Sacrament; a noble Baron, M. de Mont de Bánque, who for fifty years has been the soul, the life of the work, and its zealous apostle throughout the entire world; a modest tradesman, an angel of virtue, who reserved for himself the honor of preparing what was necessary for the Adoration, and whom his companions surnamed "the horse of God," this was the worthy Ricaux; the others were honest, fervent laborers.

The founders of the laudable work little thought that this date, the 8th of December, would in after years, by the promulgation of the dogma of the Immaculate Conception, become a day forever hallowed throughout Christendom. They little thought that they were planting the seed of a great tree, whose blessed branches would soon extend over all the earth to shelter thousands of adorers.

DEVELOPMENTS.

From the Sanctuary of the Immaculate Virgin, the Work at once spread through France. In a few years it was perfectly organized and counted numerous members. In the Archdiocese of Paris it became the necessary auxiliary of Perpetual Adoration. When the Diurnal adoration was over in some sanctuary, the members of the Nocturnal Adoration went from parish to parish, insuring nightly service in the church in which the Most Blessed Sacrament was exposed. After that of Paris, the diocese of Cam-



THRONE OF EXPOSITION IN THE CHURCH OF THE FATHERS OF THE BLESSED SACRAMENT, NEW YORK CITY

brai, Lyons, Toulouse, Arras, Amiens and many others considered it an honor to organize the Work, and the elite of Christian society enrolled themselves under the banner of the Noctural Adoration.

The chief apostle of this admirable propaganda was the Baron de Mont de Banque, director of the Bank of France. France was not sufficient for his zeal. To the whole Catholic world he wished to make known the work of Love to which Mary Immaculate had given birth, and which had increased under the shadow of her blessed sanctuary of Our Lady of Victories for the consolation of the Heart of her Divine Son.

In 1868 he turned to the land of St. Teresa and solicited Spain to enroll herself in the work of the Nocturnal Adoration. Madrid, Grenada, Saragossa, Valencia responded to his call. South America followed the example of the mother country. Quito, Santiago, Buenos Ayres became active and flourishing centres. The principal cities of Italy and Belgium afterwards harkened to his persevering overtures. Even London has its night of reparative adoration, and Montreal, Canada, gathers numerous adorers every month in the splendid chapel of the Sacred Heart in the Church of Notre Dame. Among all the sanctuaries of the world, the most celebrated for its Nocturnal Adoration, is the Basilica of the Sacred Heart of Montmartre, Paris. Since 1885 exposition and adoration of the Most Blessed Sacrament have been strictly perpetual. Year after year beholds a striking increase. Nocturnal Adoration, discharged by men, varied between the years 1885 to 1890 from 4,000 to 5,000 annual adorers. Starting with this number in 1890, it soon rose to 6,000, then to 11,000, to 12,000, to 18,000, until it reached 20,000. In 1903 it ran over 25,000. What a volume of prayer and reparation in that privileged sanctuary!

FOUNDATION OF THE WORK IN THE UNITED STATES.

Certainly the United States, where all great ideas meet so prompt a welcome and are so rapidly executed, could not remain outside of a movement which was becoming so general in the Church and drawing to the feet of her Divine King the elite of Christianity, who, hearing the call of the Prophet King, generously wished to respond to it: *"In noctibus extollite manus vestras in sancta, et benedicite Dominum.* In the night lift up your hands to the holy places and bless ye the Lord." (Ps. cxxxiii.)

If I mistake not, Noctural Adoration in the United States was first established in Boston, Mass., in 1882. Then Baltimore soon followed this example, in 1884. New York came next.

In 1891, as a complement to the Adoration of the Forty Hours,

in the Church of the Most Blessed Sacrament, in New York, and upon the recommendation of the lamented Archbishop Corrigan, Rev. Father Taylor organized a guard of men for the night. It was a success. In his report of it to the Archbishop, the zealous pastor said: "The gentlemen who were invited to make the Nocturnal Adoration are all proud of it and very happy. When they heard that it was proposed to continue the exposition during the night, they expressed themselves strongly in favor of the idea." On learning this good news, His Grace replied: "It is a first step, and a good omen for the future." Although I have no exact documents on the subject, I am persuaded that ever since, in many of the churches of New York, the Adoration of the Forty Hours has been perpetual.

Nocturnal Adoration, properly so-called, however, was established in New York only last year. This great city, so rich in good works, would not allow itself to be outdone in that particular. After having extended a sympathetic welcome to the Congregation of the Most Blessed Sacrament, whose principal end is Perpetual Adoration, it was ready to give the most fervent of its citizens to Nocturnal Adoration.

Installed three years ago, in the Church of St. Jean Baptiste, the religious of the Blessed Sacrament were very naturally called to gather around the throne of Perpetual Exposition the first nocturnal adorers. Blessed by His Grace, the work began on December the 31st, 1903.

The first night of adoration numbered thirty-two adorers. From that day they returned regularly once a month to mount sacred guard before the Divine King of the Host.

The modest but devout sanctuary of St. Jean Baptiste then presents a touching spectacle. In the midst of lighted candles and fragrant flowers, under the royal mantle, the Ostensorium darts its rays of brilliant lights! At its foot, the religious in surplice occupy the prie-dieu. In the nave are fervent Christians from all quarters of the city, who come to prove their faith and love toward the august Sacrament. They succeed one another hourly before the Eucharistic Throne; public praise mingles with silent adoration. A part of the hour is consecrated to the recitation of the office of the Most Blessed Sacrament. There can be nothing more impressive than to hear resounding through the vault of the church the sublime psalms of David, those anthems, those lessons, those hymns of St. Thomas of Aquinas.

I may well qualify these adorers as heroic Christians, for adora-

tion is here made under more difficulty than in many other centres. Elsewhere the adorers have a common dormitory where they may repose before or after their adoration; our adorers cannot benefit by such a relief. They come from their homes—some of them from a great distance—to perform their service of adoration, and after they return. Assembled once a month, their hour is changed each time; they who make their adoration one month from ten to eleven, will, the following month, make it from eleven to twelve, and so on till six o'clock in the morning. In this way all the members, each in turn, run through the different hours of Nocturnal Adoration. This is what the religious of the Blessed Sacrament do in their perpetual service.

Although of recent origin, our association is full of life and increases daily. It numbers at present 179 members. That you may more appreciate the Work and give it your powerful and honorable sympathy, thus attracting to it new members and multiplying its centres, I shall direct your attention to its nature, its excellence and the good arising from its existence.

II.

What is Nocturnal Adoration? *It is a work of prayer performed during the night, before the Blessed Sacrament exposed, to acknowledge the divine excellence of the Eucharistic Christ, to repair the incessant outrages of which He is the victim on the part of men, to implore His graces and blessings.*

Such, in truth, is Nocturnal Adoration; such are the elements of which it is composed, such its essential conditions, such its excellence, its nobility and, at the same time, its far-reaching efficacy.

First, it is a *work of prayer.* There is nothing more important, nothing more necessary than prayer: *Oportet semper orare.* Nocturnal Adoration requires each of its members to consecrate at least one hour every month to praying God, that is, to adoring Him, and praising Him to propitiating and supplicating Him, to rendering Him all the homage of filial piety, of adoration in spirit and truth, of that worship of love that He lavishes on mankind, His children. Viewed in this light, Nocturnal Adoration offers to its members one of the most powerful means of personal sanctification, namely: the opportunity to discharge well the essential, but the generally neglected duty of prayer.

It is a work of prayer *during the night.* St. John Chrysostom makes on this subject of the night a touching reflection. The holy doctor tells us that it is an invention of the paternal goodness of

God's providence for men. After the labors and fatigues of the day, He provides for them the repose of night so that, as we say in our evening prayers, we may renew our strength and be able to serve Him better the next day.

But is this, indeed, the use that men make of the night? On the contrary, are there not many among them who make a far other use of the time given them by the wisdom of God for gathering up and renewing their vital energies? Alas! night is too often the hour for the greatest crimes. Then it is, as the Prophet Osee says, that "cursing and lying, and killing, and, theft, and adultery have overflowed, and blood hath touched blood." (Osee iv, 2.)

O what sins against Infinite Sanctity! and O what need of reparation! . . . I mention the crimes, but can we not speak also of the numerous disasters and accidents which, made more frightful by the darkness of the night, crush out so many lives, cause so many misfortunes, and draw so many tears? Fires during the night! Shipwreck during the night! Railroad collision during the night! How many victims! O what mourning! What ruins! . . . Then it is that prayer of the night comes in, that reparation and supplication are a duty. O beautiful and holy mission to counterbalance evil by reparation of prayer and penance!

And this nocturnal prayer is *made before the Blessed Sacrament exposed.* It is offered to Our Lord Jesus Christ Himself in the Sacrament of His supreme love. It joins exterior homage to the inward adoration of the soul. It responds to the complaints and the demands which Our Lord made to Blessed Margaret Mary when He revealed to her His Heart at Paray-le-Monial: "I thirst ardently to be loved in the most Blessed Sacrament by men, and I find almost none who try to indemnify me by making me some return." And again: "Behold, the Heart which has so loved men that it has spared nothing even to exhausting and consuming Itself with love for them, and which in return receives, for the most part, only ingratitude expressed by coldness, forgetfulness, neglect, irreverence and sacrileges by which they outrage Me in the Most Blessed Sacrament. And that is more painful to Me than all that I endured in my passion."

Is it not proper that among so many ingrates who, alas! deserve these reproaches, there should be found some generous and faithful ones who constitute themselves the repairers of the glory of our outraged God, the consolers of the Heart of Jesus? Is it not just also that the abiding Presence of Jesus Christ in the Most Blessed Sacrament should be perpetually honored by grateful Christians?

If the ordinary conditions of life prevent this homage of continual presence from being rendered by the mass of the Faithful, it should be given by, at least, some chosen souls.

Understood in this way, the work of Nocturnal Adoration should appear sovereignly commendable and as glorious to the Most Blessed Sacrament which it honors, as it is sanctifying for each of the members.

Before closing this report, it may not be out of place to reply to one or other of the objections which superficial minds may bring forward against Nocturnal Adoration.

Excellent as it is in itself, some may say this work is not proper for our country and our condition of life. The exigencies of life, the care of business, the fatigue of the day do not permit our demanding this Nocturnal Adoration from men already overcharged.

In the first place, I cannot admit that America would consent to remain behind any other quarter of the globe when there is a question of declaring its faith and of glorifying Jesus Christ, who has blessed it in so many ways. In the second place, I affirm that in the very consideration of our life conditions, of the multiplicity of our business affairs, we more than others have need of a work which obliges us to long and silent prayer. Is not the life of every one of us in this age and in this country something like a miniature spectacle of the world around us, where all goes by swiftest speed? . . . We no longer recognize time or space. The fever of activity, which bears men onward always in a rush, consumes all. Life no longer flows along peacefully; it has become a mad whirlpool. And the most sacred actions of the Christian life, the most serious efforts of utility do not escape the evil. After rising, men scarcely give to Almighty God a few minutes, and behold the gearing chain of occupations seizes upon them to relax its hold only at the last moment when sleep is clamoring for its rights. And yet repose is indispensable to the soul as well as to the body, if we would escape premature decrepitude of the one as of the other. The repose of the soul? What is that but prayer? Without prayer the soul loses its unity; it allows itself to be pulled to pieces: it is dissipated, it is dispersed, and finally loses sight of the essential, the one thing necessary, its own salvation and perfection. What work better than ours responds to this misery, fills this want and prevents this danger? What work makes us more keenly appreciate the sweetness of intercourse with our God? What prayer more recollected than that which ascends to Him when the silence of night falls upon us? What prayer more lively than that which

we address to Jesus Christ exposed in the Most Blessed Sacrament, when we can say to ourselves: "Here is the Man-God, our Brother, our Friend, our Saviour with the same Body that was crucified for us!" When we can, so to say, approach our eyes to His eyes, our ear to His lips, press our mouth upon His wounds, permit our heart to beat upon His heart!—Ah! is it not upon that heart which has so loved men that the Christian, worn out with the world, will find again the peace of which he has need, that interior peace which, restored in prayer, will follow him everywhere in the turmoil of business, will render him superior to vicissitudes, and will give him a clear view of truth and duty amid the errors and seductions that blind men and draw them down to perdition?

Nocturnal Adoration is wearisome. Yes, I know it well. But it is just on that account that it is noble and beautiful. It is a willing sacrifice, a sacrifice of faith and love, offered to the perpetual Victim to the Eucharist. But this sacrifice does not dismay true Christians. Alas! if I cast a glance over the great city during the night, how many men shall I see passing the whole of a part of it in worldly reunions, theatres, gambling houses and even worse haunts of sin, without complaining of the sacrifice demanded by the love of pleasure, temporal interest, and passion! Can it be supposed that a few fervent Christians are not to be found willing to sacrifice a part of their night to the beautiful and meritorious work of adoration and reparation?

Thanks be to God! My question is already answered. Our nocturnal adorers bless the Lord for having afforded them this opportuity to prove to Him their faith and love.

Lastly, and I shall end with this thought: That prayer, as the soul of all good works, is too often forgotten. The spirit of positivism, which colors our age, exerts some little influence even upon religious sentiments. Men disregard the works of prayer while attaching too exclusive importance to those of mercy and propagandism. There is nothing astonishing in this. The latter have, in fact, a sensible side which pleases. They strike the eye, the mind and the heart, and as they become manifest by practical results more or less immediate, which fall under the senses, men are interested in them. The works of prayer, on the contrary, for instance, the purely contemplative Orders are regarded as so many inutilities, curiosities exciting wonder, asylums for certain poetic souls, disabused or disgusted with life.

O deep-seated and fatal error, from which Catholics ought to arise, and against which they should be strengthened by the word of

Our Lord spoken to Martha, while casting a look of tenderness upon Mary: "Mary hath chosen the better part, which shall not be taken from her." It is this word of the Divine Master, coming down through the ages, that has given rise to the Contemplative Orders, and which to-day still fully justifies the works of adoration and prayer.

In his admirable *Memoire for the Defence of the Religious Congregations of France,* Père Chocarne, the most cherished disciple of Lacordaire, eloquently vindicates the Contemplative Orders. He calls them the representatives of Christ in His religious aspect, and the ambassadors of Christian nations before Jesus Christ, their King.

The lay orders of the Most Blessed Sacrament, the Nocturnal Adorers, share in that vindication. If their titles are not so elevated, they may still be called, and that very justly, the delegate of their parishes, to the King Jesus Christ. They are the *volunteers* of prayer.

So much for what I have endeavored to present intelligibly to this august assembly, and which encourages me to propose to it the adoption of the following resolutions:

1st.—The work of Nocturnal Adoration, established in New York in the Church of St. Jean Baptiste, is a work of excellent prayer which ought to be encouraged and propagated.

2d.—It is desirable that the Adoration and Exposition of the Forty Hours should become perpetual, and should, as much as possible, be made by night as well as by day. The members of the Nocturnal Adoration scattered throughout the various parishes would in themselves form a neucleus well prepared for the work.

3d.—It would be very desirable also, if on the night of Holy Thursday, Nocturnal Adoration by men was organized before each of the different Repositories of the various parishes, in order that the Most Blessed Sacrament should be especially adored on this night, which recalls Its institution and the beginning of the passion of the Saviour.

Preparation and Thanksgiving for Holy Communion.

By Very Rev. Joseph H. Conroy, V. G., Ogdensburg, N. Y

The highest, most sacred, most terrible act of religion to the layman is the reception of Our Divine Lord in the sacrament of the altar. The infinite dignity of the Emmanuel on the one hand, the abject lowliness of the communicant on the other, indicate and measure the need of supreme effort to make the meeting of these two extremes at once pleasing to God and profitable to man. None would presume to put them in contact had not the Mighty One invited the lowly. That invitation assumed, we might still tremble before the task unless some safe guides of action had been furnished by God, by His Church, by the wisest and best of His children.

The whole interval between the promise in Eden and the final advent of the Redeemer was but one long preparation of the human race for Holy Communion, yet, long and trying as that preparation was, when Christ came to dwell in the midst of her, He found Jerusalem unready and was forced to blight her with His curse because she did not know the privilege of her visitation.

THE EARLY CHURCH.

In studying the conduct of the Church in the first centuries of her life we are immediately impressed with the difference between the old law of fear and the new law of love. Once come into the world Our Blessed Lord was prodigal of His energies, mercies, life. He not only did not repel sinners, He invited them to come to Him; He talked with them; He ate with them; He forgave them, and when He took His place in the Holy Eucharist the same spirit of familiarity with His people, the same risk of His honor, the same sacrifice of His dignity was manifested. The Church, the interpreter of His will, allowed all present at Mass to receive Him in Holy Communion, and in fact censured those who failed to do so. In those days martyrdom hung like a sword of Damocles

above the head of every Christian, and our Dear Lord discarded the safe guards of His majesty in order that His loved ones, risking for His sake the life of the body, might have Himself in Eucharistic form as the pledge of immortality. Hence the Church, under pressure from Him whose delight it was to be with His people, allowed the laity to carry in their own hands His sacred body from the altar to their homes, whether palace or cave, that He might be within easy reach in case of need or danger.

Father Dalgairns asserts that our present age is more like that of the first centuries of Christianity than like the ages of faith. His opinion is corroborated by every student of the times. The civilized countries are now reaping the harvests of the seeds of rebellion sown in the sixteenth century: Governments, secret societies, and the champions of material science, of agnosticism and infidelity are assailing the Church's doctrines and practices by methods more insidious, if less bloody, than the Roman emperors, as blasphemously as Celsus and Arius. Faith and morals are sorely tried, hence it is that similar conditions are reviving the customs of those early ages and, to save the day, the Eucharistic League is wisely striving to bring Christ closer to His people. As shown above, the early Church encouraged familiar intercourse with the Blessed Sacrament, not alone on account of the piety of the receiver, but especially on account of the dangers and exigencies of the times. The practice was, therefore, lenient and indulgent rather than severe and exacting in the matter of preparation for the Holy Table.

FREEDOM FROM SIN.

One disposition was, however, always demanded, freedom from mortal sin, and that remains to-day the only absolute requisite for gaining the sacramental grace. Instance the ancient custom of both the eastern and western Church to administer Holy Communion to the children immediately after baptism, the priest dipping his finger into the chalice and allowing the suckling babe to sip from it the most precious blood of the Redeemer.

Needless to say the grace flowing from the Blessed Sacrament will be proportionate to the worthiness of the disposition of the communicant.

THE SHAPING INFLUENCES.

The moulding of these dispositions in the hearts of the people devolves very largely upon the Catholic priest. The Blessed Sacrament is the *raison d'être* of the priest. He may fitly be called the man of the Blessed Sacrament. On its account the Church is

erected, the altar built, the priest ordained. It is the food on which he, as a good shepherd, is to nourish his flock. In the accents of John the Baptist, he must point out to the people the Eucharistic Christ, *"Ecce Agnus Dei."* He must catch up the centurian's words and suggest them to the lips of others, *Domine non sum dignus.* His the duty to bring the Eucharist to the faithful, the faithful to the Eucharist. In the interests of both he must prepare the ways of the Lord within the human soul. He must render the environment of the Host suggestive of the tremendous majesty veiled beneath it. If cleanliness be next to godliness, then only clean things should be next to God in the Eucharist. Such environment brings to mind the words of the prophet: 'Who shall ascend into the mountain of the Lord; who shall stand in the holy place? The innocent of hand and the clean of heart.' Hence clean sanctuaries, immaculate linens, burnished vases, decent vestments and a priest full of personal reverence. All these things must contribute their share towards making the catechumen and the initiated not only appreciate the need of spiritual cleanness, but also discern the body of the Lord.

MAN SHOULD PROVE HIMSELF.

St. Paul tells us that man should acquire this purity of soul by proving himself. The Council of Trent interprets this proving of self to mean, for sinners, the worthy reception of the sacrament of penance.

The Church commands Communion, but not confession, at Easter time. In practice, however, mortal sin being supposed, the sacrament of penance must precede, and is, in fact, the ordinary preparation for the reception of the Eucharist. A worthy confession normally leads to a worthy communion. The priest is the judge of the penitent's fitness. He must, therefore, frequently impress upon them that absolution does not necessarily mean justification; that contrition is essential to purification. Worldlings seem to think that the only thing horrible about crime is its discovery. Contrariwise, some Catholics seem to think that justification consists in the mere discovery and telling of their sins, as is shown by the fact that they are worried more over forgetting a sin than a resolution.

The lame, the halt, the blind are often gathered from the highways and forced, as at Easter, under threat of the Church's anathema, to participate in the banquet of the sanctuary. Should one enter in without the nuptial garment he shall be cast out into exterior darkness, for he shall have eaten and drunk damnation to

himself. The most terrible punishment the Church inflicts upon a soul is refusal of the Eucharist, and the priest often trembles as he gives absolution, fearing the unworthiness of the sinner at his feet.

'One rule,' says Massillon, 'may safely be followed, worthy communion cannot subsist with morals and habits always equally worldly and profane.' The priest must, therefore, sometimes refuse absolution and communion, but he must never forget the maxim of the schools, '*Sacramenta propter homines,*' and like St. Liguori, he should rather answer to God for having been too merciful than too rigorous.

THE CENTRAL POINT.

As the Blessed Sacrament is the central point of our worship, so should it be of our preaching; every other doctrine should hold to it the relation of altar boy to celebrant. To the spiritually weak we must show forth the Eucharist as the bread of the strong; to the victim of carnal passion, as the bread that buddeth forth virgins; to the wayfarer whose soul is groaning 'neath life's load and yoke, as the refreshment of those who labor and are heavily burdened; to the fallen, as the pledge of resurrection.

The worship of the saints is most reasonable and praiseworthy, but the priest must remember and continually proclaim that He that dwelleth in the tabernacle is par excellence the Holy One—of all saints great; of all great saints, the King—the Father and the Holy Ghost being alone his co-equals. We may worship saints, not as His rivals, only as His slaves. No shrine is so sacred as the tabernacle; no relic so precious as Christ's body and blood. Saints may perform miracles, but none can work His wonders. All special devotions should be abated, no matter how profitable from the devotional or financial view point, the moment they approach competition with the Blessed Sacrament for the hearts and prayers of the people. Nor may we assume that however much the preacher manifests the dignity, power and goodness of a saint, Catholics will always discern the body of the Lord as incomparably above and beyond all else. If this be so, it is not manifest. Only too often do we see the shrine of some saint crowned with worshippers and the Blessed Sacrament seemingly forgotten. Only too often do we meet ignorant children of the Church to whom some picture, statue, or relic is a sort of fetich, who rarely go to Mass and never approach the Holy Table.

Some one is responsible, some one has exaggerated the saint to the disparagement of the King of Kings. We may offend the

Blessed Sacrament by superstition as well as by agnosticism. Non-Catholics find it at best very difficult to understand our religion. We should not make *their* approach to Our Blessed Lord more arduous by extravagant utterances or practices that seem to make the servant greater than his Master.

The awful responsibility resting upon the priest to impress his people with a deep sense of the Real Presence is measured by these words of St. Paul: 'He that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Body of the Lord.'

EARLY IN CHILD LIFE.

Hence the great anxiety on the part of the Church that her priests should begin this preparation in the earliest years of child life.

The child preparing for Holy Communion is a worry to all zealous priests. Every religious influence exerted in its behalf from the day it comes to the baptismal font to the moment the minister of God lays the sacred Host for the first time upon its tongue, is but a step towards greater cleanness of heart, better discernment of the God of the altar.

As soon as reason dawns and moral responsibility begins the child is led to the confessional, and all its confessions thenceforth until death shall be remote or proximate preparations for Holy Communion—instrumental in effecting or preserving cleanness of heart and promoting the spirit of holiness. This holiness consists not alone in the hatred of iniquity, but in the love of justice, and as Infinite Justice resides in the Eucharist, the child is immediately told of the fact when he first comes before the Catholic Altar and bows his knee in unquestioning, unreasoning faith. He must not approach the sacred tribunal for the first time when he is otherwise *ready* for Holy Communion.

Bound strictly to annual confession from the age of seven, he should be induced to confess four times each year. Thus shall he prove himself, and come to understand that, since God's eyes cannot look upon iniquity, he must without defilement approach the Holy One. During this formative period, above all others, the environment of the child should be such as to safeguard and strengthen his morals, his faith—an atmosphere affording privilege and incentive to think and talk of God, of Church, of sacrament and Christian duty—an atmosphere charged with the supernatural and filling the lungs of the soul.

Will not the Christian home provide this environment? The

ideal Catholic parent, especially the true Catholic mother, might partially do so, but we have fifty mothers of the Martha type to one counterpart of Mary. While not a negligible quantity, the average Catholic home under existing conditions is woefully inadequate to furnish the help needed by the Church in shaping the Christian character of the child. If we are to rear a generation clean of heart and with proper faith to discern God, *whether within or without the Sacrament,* we must call to our aid some agency whose constant and unswerving aim shall be the child's onward and upward progress towards truth and right, in a word, toward God. That auxiliary force so imperatively needed in our day—you have already thought it—

THE CATHOLIC SCHOOL.

'Tis a school in which God is neither foreigner, suspect or outlaw—an educational home where little children are suffered to come to Him and learn each day to know His will, His mercies, His personal love for each one of them. Here religion is acquired not merely as a science, but as an art, from teachers whose loftiness of purposes and lives of sacrifice are among the potent factors that develop and energize whatever is good in the pupil's heart.

Just as the priest is especially differentiated from the layman by his relationship with Christ in the Eucharist, so is the Catholic school especially differentiated from all others by Him who dwells on our altars.

If in the days of Savanarola the Most Blessed Sacrament was publicly crowned King of Florence, why in our day might not the Christ of the Tabernacle be fitly crowned King of the Catholic school? That He is understood to be the main object of its distinctive existence is shown by the fact that a very large proportion of these schools retain the child only up to the time of First Communion. That their work should end here is indeed to be regretted, for, as *'faber fit fabricando,'* so *sanctus fit communicando;* not once, but many times, and preparation is needed for man's second and for his last communion no less than for his first.

PRIEST NOT MERELY FINANCIER.

When I say Catholic school, I mean a school of which the priest is not merely the financier, but the prop, the life, the inspiration. If it is God's school, surely God's minister should pour into it not only dollars, but his personal sympathy and energy; otherwise it must lead a languid, ænemic existence. He must not rely on lay instructor, on brother or nun. The commissioned teacher of Christian doctrine and duty, under no feeble pretext can he shift the responsibility entirely upon others.

The Council of Baltimore and every provincial council of New York have emphatically reminded the priest that in this matter his duties are not transferable. Without a school the priest can meet his children but rarely, he preaches a sermon to them at best but once a week, nor can he by any cramming in a few weeks before the day of First Communion effectually make the candidates ready for that sublime act of religion.

Where impossible to have a school God will doubtlessly make up for the defect, but where the school is possible and the priest fails to open it for his children he is jeopardizing not alone their souls, but his own. If we wish to know grammar we must go where grammar is taught; if we wish to know God we must go where God is taught, not at long intervals, but every day, for it is harder to know God than to know grammar.

Any visiting priest can readily tell by the conduct of children in the confessional or before the altar whether there is a Catholic school in the parish. The Catholic school, therefore, and the sacrament of penance received with reasonable frequency, are among the chief preparatives for First Communion.

WORK OF SUNDAY SCHOOL.

The work of the Sunday School in preparing the child for Communion, though very important, can receive but meager attention in this paper. The custom of organizing one year in advance separate classes for the candidates for First Communion is both practical and desirable. These First Communion classes deserve the special attention of the priest, for if he is forbidden to confide the work to nun or brother, much less may he leave it to the lay teacher, whose own religious training, as a rule, is quite imperfect.

While the extent and range of instruction to be given in First Communion classes depends largely on circumstances, and is variously estimated by different writers, yet all agree that the instruction on the Blessed Sacrament itself should be most thorough. Care must be taken not to insist too much on the mere doctrinal aspect of the sacrament. The instruction should be not merely explanatory for the understanding, but addressed to the heart and to the will of the child. From the fact that many emigrants from so-called Catholic countries come to our shores without being able to give any intelligent reason for the faith that is in them, we are tempted, in order to avoid irrational devotion, to direct the intellect far more than the will toward the Blessed Sacrament.

Thomas à Kempis was undoubtedly right in laying down the general proposition that it is better to feel compunction than to know its definition. Emotional religion alone, however, is not the kind that wears well or stands the stress of time and temptation. But if to the religion of the head we can join that of the heart the condition is ideal.

PRINCIPLES OF FAITH.

The immediate preparation for First Communion will consist in drilling by the priest and in personal examination of the children in the principles of the faith. A few days in advance of the Great Event a spiritual retreat should be opened, a retreat in which the heart should be stirred to love God, a retreat characterized by tenderness rather than severity, in which the loving communion of St. John, rather than the sacrilege of Judas, should be held up before the children's eyes. 'Fear not, it is I!' rather than, 'Depart from me, ye accursed!' should be the tenor of the instructions.

Hunger ordinarily indicates that the body is disposed to take food, hence every effort should be made to awaken in the young souls an appetite for the Bread of Angels they are about to eat. The early Christian called the Eucharist 'Desiderata,' because it was the centre of all other desires.

I would recommend the practice of a general confession early in the week of the retreat; if possible, a strange priest should aid the pastor in order that the children may not be frightened into concealing any sin. A second confession should be made on the eve of their Communion. This method will obviate at once all danger of sacrilege and afford oportunity of a more thorough examination and avowal. The practice of offering public prayers at the Sunday Masses and inviting the people to privately beseech Good to aid and bless the little ones in their great undertaking, will inspire young and old with greater reverence for the most Blessed Sacrament. When the day of First Communion arrives, ceremonial should be made secondary to substance.

MIND SHOULD NOT WANDER.

Better that a child should be out of line or fail to make his genuflection at a given signal than that his heart should wander away from the God he is about to receive. The candidates should do no singing, but should read from a prayer book the devotions suited to the hour. It may not be out of place here to remark that the prayer books put in the hands of children should be adapted to arouse the child's devotion rather than his curiosity or

vanity. Cheap toy prayer books, with gaudy bindings, are too frequently selected, without regard to contents.

The priest himself should make the choice and reject all books whose wording is beyond the intelligence of the reader, for how can one be roused to devotion by a language which to him is practically foreign.

As a helpful influence for the worthy reception of succeeding communions, especially in parishes where a particular day is assigned for general communion of the children, it might be well to publicly invite parents and guardians to spend a few half hours that week aiding the little ones, by word or book, to appreciation and reverence.

THANKSGIVING AFTER COMMUNION.

After Communion comes thanksgiving, through which, as St. Alphonsus tells us, 'the soul apropriates to itself the abundance of grace and drinks deepest of the fountains of light and life.' 'I suppose,' says Father Faber, 'there are few difficulties more universally felt than that of making a good thanksgiving after Communion.'

Some writers, like Father Lancisius, have attempted to suggest in detail the acts which should immediately follow after Communion; but just what God's grace will do in the supreme moment of His union with the soul, just how the Divine Visitor will move the spiritual depths, it is not ours to know, much less to regulate. In such a moment the soul of the ordinary communicant, in proportion as his devotion is greater, will be thrown into worshipful confusion. It tends at first to be passive, rather than active.

Humility prompts absolute prostration of intellect, will, and every faculty and power of soul and body. Soon ejaculations of welcome, thanksgiving, adoration, petition, hope and faith, well to the lips of the soul without regard to their logical order of precedence.

The Eucharistic Visitor is not looking for order or logic, or grammar, or rhetoric. What He wants is welcome and love. It may readily be conceded that the acts of thanksgiving offered by many a poor, illiterate communicant are often more fitting, often more pleasing to Our Blessed Lord than any that find their place on printed page, or preachers' words have prompted.

USE OF PRAYER BOOK.

When this first outburst of the devout soul is expended, the prayer book should be taken up, to aid in giving more orderly expression to the thoughts and sentiments which have seemed to defy utterance. Should one discover that his prayer book tends to

stifle rather than facilitate devotional intercourse with the Master, the book should be discarded and another secured that will better correspond to the needs of that particular soul.

The consideration in detail of the various methods of educating the laity fittingly to receive and thank the Eucharistic Christ, is precluded by time limitation.

I would, however, respectfully suggest that in the confessional the priest insist upon the preparation and thanksgiving as emphatically as upon morning and evening prayer. A last word—The example of the priest kneeling before the tabernacle in devout preparation for Holy Mass; of the same priest returning when the divine sacrifice is over, and lingering in loving gratitude at the Saviour's feet, is the most eloquent and effective instruction that can be given on the subject.

In this paper I have touched only on the main points that relate to the subject assigned me, by request dwelling especially on the child, because, as the Book of Proverbs puts it, 'A young man according to his way, even when he is old he will not depart from it.' "

Inculcation of Eucharistic Devotion in Seminaries.

The Seminary is the training school—the novitiate, as it were—of the secular Priesthood, that great religious body of which the Saviour Himself is the Founder and the Head. Now, when we consider how intimate, how fundamentally essential, are the relations of dependence between the priest and the Blessed Eucharist, it would be scarcely possible to conceive of a seminary as efficient, unless devotion to the Sacrament of the Altar were to occupy a prominent place in its spiritual life and exercises.

To the Eucharist chiefly appertain the stupendous powers conferred on the priest in ordination: It is at the altar that is verified to the fullest extent the axiom *sacerdos alter Christus*, when at the solemn moment of the consecration he says not, "*Hoc est corpus Christi,*" but "*Hoc est corpus meum,*" thus assuming the personality of the God man who is at once both Priest and victim. The priest, and he alone, is empowered to offer daily the Eucharistic Sacrifice, to receive from his own hands the bread of life and dispense it to others.

"*Sic sacrificium istud instituit*
Cujus officium committi voluit
Solis presbyteris quibus sic congruit
Ut sumant et dent coeteris."

In a word, the Blessed Sacrament is the centre of the good priest's life and work, the source of the many graces which he needs for himself and for those committed to his charge, and this great underlying truth, together with its manifold practical consequences, should be kept constantly before the eyes of those who are preparing themselves for the sacred ministry.

Thus we find that the great reformers of the clergy—those who contributed the most to carry into effect the decree of the Council of Trent concerning the establishment of Seminaries, were not only themselves exceedingly devout towards the Blessed Sacrament, but also gave to this devotion a foremost place in the principles

and regulations laid down by them for the spiritual training of the Seminaries. Such men were S. Ch. Borommaeo in Italy, and, later, in France, S. Vincent of Paul and Father Olier, who with their pious associates, did so much for the formation and reformation of the clergy of their time.

Father Olier, founder of the Sulpitians, was animated with an extraordinary devotion to the Blessed Eucharist, as appears from both his biography and his writings. In fact, so prominent was it in his esteem, that for a time he intended to have the society organized by him known as that of the Priests of the Blessed Sacrament, and if this idea was not realized it is because, through motives of humility, he refrained from giving them any name, and they came to be known later as "priests of St. Sulpice," simply because the church where they labored happened to be located in a street of that name. His numerous writings, both published and in manuscript, are replete with passages which amply testify to his intense devotion to the Sacrament of the Altar, and to his ardent desire to communicate the same to his confreres and to all the members of his institute.

In his "Pietas Seminarii Ste. Sulpitii," an opuscule which embodies his views on the scope and manner of Seminary training, after formulating and inculcating the fundamental principle, viz.: *"Primarius et ultimus finis hujus instituti erit vivere summe Deo in Xo. Jesu Domino nostro,"* so that each one may be able to say of himself with St. Paul: "*Vivo jam non ego: vivit vero in me Xtus,*" he proceeds to indicate as first and foremost among the means to attain to this sublime ideal a deep assiduous devotion to the Blessed Sacrament: *"Ideoque cultu praecipuo (unusquisque) se dorebit sanctissimo corporis et sanguinis Xti Sacramento, ubi non modo Sanctissimam Trinitatem ut fontem omnium bonorum venerebitur, ibique Xtum, delitescentem ut mediatorem omnis gratiae sed eumdem Dominum ut communionem propriae suae vitae amplectetur."*

In the mind of Father Olier the Seminary is, as it were, a reproduction, the continuation of the original apostolic college. Like the chosen twelve, the seminarians are gathered around the Saviour, who condescends to dwell in their midst and under the same roof. They should be taught to consider Him as their real Superior, their One Master. To Him they are to look for light and inspiration to correspond to the designs He had in calling them; to Him they are to have recourse in all their perplexities, trials and troubles.

Christ in His Eucharistic presence is the model they should

constantly have before them, and their one ambition should be to be united to Him in spirit, to be partakers of His hidden, interior life.

"Haec erit una omnium spes et medidatio, unicum exercitium, vita vivere Christi interius, eamque operibus manifestare in nostro mortali corpore."

Father Olier's ardent devotion to the Blessed Sacrament, together with the lofty spiritual ideas on which it was based, naturally found expression in the rules and regulations formulated by him and his pious associates for the Seminary of S. Sulpice.

As these principles and their application are substantially the same in all theological and philosophical seminaries which, for instance, like that of the Archdiocese of New York, have been placed by their respective Ordinaries under Sulpitian direction, I feel that in the present paper I can do no better than to confine myself to a brief exposition of the letter and spirit of our rules and traditions concerning devotion to the Blessed Sacrament. Not assuredly that any superiority is claimed for the methods and customs of St. Sulpice, but because, *de facto,* they exist in a large number of seminaries both in Europe and in America, and besides, the chief object in setting them forth here is to elicit discussion and wholesome criticism whereby their deficiencies may be pointed out and corrected. In the first place, it is inculcated as a fundamental principle of seminary life that the members of the community should not only revere the Emmanuel of the Tabernacle as their Master, as the real superior of the house, but should also look upon His life in the Blessed Sacrament as being in many important respects the model of their own. In meditating before the altar on the annihilations of the Man God in the Sacrament of His love, one learns to understand better the value in God's sight of an humble and obscure life embraced for His sake, of that life which St. Paul calls: *"Vita abscondita cum Christo in Deo."* The life of prayer and silent converse with God so little valued in the world except by a relatively few chosen souls, and yet so necessary to the ecclesiastic, can be more justly appreciated when one considers the Sacrament wherein the Saviour of Mankind ever remains day and night in supplication before His Father, as truly as in heaven, *semper vivens ad interpellandum pro nobis.* There is, however, this difference between His celestial and sacramental existence, that in the former He lives primarily and directly for God, while in the latter, His life is especially for men. Here He

does not belong to Himself, but gives Himself to us completely and without reserve, in all places and at all times, to all alike, rich and poor, great and small, saint and sinner. If, therefore, the aspirants to the priesthood seek a perfect model of Charity—the pattern of a life of unbounded, patient devotedness to the good of souls—they have but to consider the Eucharistic life of their divine Master. They are exhorted to contemplate this model attentively during their seminary career in order that they may better understand and duly put in practice the solemn words addressed to them by the Bishop on the day of their ordination: *"Imitamini quod tractatis."*

But Christ remains with us not only to be our model—to show us the way—but also in order to impart to us the light and grace necessary to imitate and follow Him. *"Ignem veni mittere in terram et quid volo nisi ut accendatur."* He is there with all the treasures of the divine bounty, with all the admirable dispositions of His soul, perfect religion towards the majesty of God, hatred of sin, charity towards God and towards mankind, humility, abnegation of self, and all the others that go to make up the perfection of His interior life. He is present with all these hidden treasures of sanctity, and He has no greater desire than to communicate them to those whom He has called in so special a manner to be His friends and confidants: those to whom He declares: *"Jam non dicam vos servos . . . vos autem dixi amicos,"* and whom He wishes to make "other Christs."

This participation by the young levites in the interior life and dispositions of the Sovereign Priest who is ever dwelling in their midst, is effected by means of certain exercises or practices, the most important of which are the daily assistance at Mass, frequent Communion, and visits to the Blessed Sacrament.

It does not enter into the purpose of this paper to speak of the excellence of the Holy Sacrifice as such, but simply to touch upon it as a community exercise. It may be of questionable utility or expediency to impose the obligation of hearing Mass daily upon the rank and file of lay students in Catholic Colleges, but there can be no doubt as to the eminent fitness of such a rule when it is a question of those who are preparing themselves even remotely for the priesthood. Thus the Council of Trent, in its decree relative to the institution of Seminaries, says with reference to the students: *"Curet Episcopus ut singulis diebus Missae sacrificio adsint."* It will be remembered in this connection that in the mind of the

Council the term "Seminary" included institutions which we would now designate as "Petits Séminaires," or preparatory colleges. At all events, reverent, punctual assistance at Mass is enjoined as a daily duty upon all our Seminarians, and such is the importance attached to this practice that any notable negligence with regard to it is looked upon as a sign of non-vocation. All are obliged to attend Mass in surplice, and it is forbidden during that time to recite any portion of the Breviary—not because the two exercises are considered as in any way incompatible, but in order that the students may give their entire attention to the wonderful mystery enacted at the altar. For the same reason they are encouraged to meditate on the Holy Sacrifice without even the aid of a book, and to unite their intentions with those of the priest. For this purpose there is a real advantage in using, at least on certain days, a small missal, in order to get accustomed to enter into the thought and devotions of the Church. If other books be used, they should be such as will help to keep the mind on the Mass itself. Attention to this great mystery is of paramount importance, not only in itself, but also as a preparation for the exercise of this greatest function of the priesthood, for there is an old maxim to the effect that as a student assists at Mass while in the Seminary, so will he celebrate later on. Various "methods" of hearing Mass, adapted particularly to the needs of Seminarians, are suggested in the Manual of Piety. The one particularly recommended is that known as the Method of the Blessed Leonard of Port Maurice. It consists simply in uniting one's intentions with those of the Church, and offering the Holy Sacrifice for the fourfold purpose for which it was instituted, viz.: Adoration, thanksgiving, petition and propitiation.

It goes without saying in this connection, that much stress is laid on the proper manner of serving Mass, on reverence for the holy place, on care relative to all objects pertaining to public worship, on order in the sacristy, where, out of respect for the near presence of Christ in the Tabernacle, strict silence is enjoined.

Frequent communion is a topic concerning which there has been not a little divergence of opinion, as well as variety of practice in the history of the Church. As regards Ecclesiastical students, St. Charles Borromaeo prescribed that the Seminarians of the Diocese of Milan should receive Holy Communion on the first Sunday of each month, on all solemn feasts, and once besides, every fortnight during Advent and Lent. The rule formulated by the found-

ers of St. Sulpice is not so specific. It reads as follows: "The Seminarians shall receive Holy Communion each according to the counsel of his spiritual director, and they shall strive to live in a manner so holy and conformable to the perfection of the ecclesiastical state that they may be permitted to receive frequently." The entire freedom left to the confessor in the matter is fully in harmony with a decree of the Sacred Congregation of the Council in 1679 under Innocent XI. *De facto,* frequent communion—by which I mean two, three or more times in the week—is the general practice in our Seminaries. However, a student is not judged, when it is question of calling him to orders by the frequency of his Communions—this being a matter pertaining to the *forum internum* —but by his general conduct. The confessor in determining the number of Communions, is, of course, guided by the general rules governing the matter, the principal one of which is the spiritual utility of the penitent. The circumstance of the latter being a Seminarian will naturally, *caeteris paribus,* influence the decisions in the direction of frequency, especially in the latter years of the course, since even with regard to the simple faithful, frequent Communion is, according to the declaration of the Council of Trent, the wish of Holy Mother Church.

To ensure the full fruit of Holy Communion particular attention should, of course, be paid to preparation and thanksgiving. These two points are insisted upon in the Seminary both in instructions and spiritual readings, especially in connection with the explanation of the Seminary rule. Opportunity for due preparation is secured through the circumstance that the Community Mass is always preceded by at least a half hour's meditation. It is followed by another Mass, called the Mass of Thanksgiving, and the tradition of St. Sulpice is that those who have received Communion prolong their thanksgiving until the *Pater noster.* It is hardly necessary to mention that the Seminarians are exhorted to practice the very fruitful exercise known as Spiritual Communion, particularly in connection with the visits to the Blessed Sacrament, concerning which there remains a few words to be said before closing this paper.

Frequent, prayerful visits to the chapel are naturally in accordance with the rule and spirit of our Seminaries. Though not strictly a point of obligation, the students are strongly exhorted to begin their daily occupations by a visit to the Blessed Sacrament before morning prayer, and the greater number of them are faithful to

do so. They perceive how eminently fitting it is for them to come at the first available moment to the feet of their Emmanuel and thank Him for having, like a sentinel in the camp, watched through the hours of the night and guarded them while they slept; and also to begin the day by offering it to Him and invoking His blessing on its manifold routine duties. A daily visit of a quarter of an hour is enjoined by the rule, but the time of making it is left to the choice of each individual. Moreover, short visits to the chapel before, and especially after classes and other common exercises, form a part of the Seminary traditions. Besides, we have in St. Joseph's the precious advantage of holding the common daily exercise known as the particular examen, and also that of night prayers in the chapel. Thus the Seminarians examine their consciences in the presence of Him who is their Master and their model, and they end their day, as most of them had begun it, at the feet of their hidden Saviour. Finally each student is obliged by the rule to make every week a visit of half an hour to the Blessed Sacrament at a determined time of the afternoon or evening. This weekly visit or vigil is the nearest approach we have (and it is still far from it) to perpetual adoration, which, however beautiful and desirable in itself, has not been found to be practicably compatible with the other duties of the Seminarians. This half hour's weekly adoration is made in surplice at the foot of the altar. It is not so much a personal visit as one made in the name and in the interests of the entire community.

Such are in brief outline our chief regular practices referring directly to the Blessed Sacrament. The weekly adoration of an hour prescribed by the rule of the Priests' Eucharistic League is not enjoined in our Seminaries, neither is it discouraged. The students are left free to join the confraternity if they so choose, and feel they can remain faithful to the obligation imposed. The need of such an organization is not, of course, felt while the students are still in the Seminary, but on the other hand, it is recognized that membership in the society might be a benefit at the end of the course, as the young priests would be thus already initiated on entering the Sacred Ministry.

In the Seminary as well as later on, the chief difficulty in connection with the devotion to the Blessed Sacrament, as with our devotional practices generally, lies in the unavoidable tendency to fall into routine—a routine which engenders negligence and a dangerous familiarity with sacred things. To counteract this tendency we have only the ordinary means, such as frequent exhorta-

tions and admonitions referring to reverential demeanor in church, care with regard to the sacred vessels, silence in the sacristry, etc., etc. All this is recalled in the Manual of Piety, apropos of the monthly retreat, and is of course made the object of particular admonition when delinquencies are remarked.

In one of the former papers a very touching reference was made to the Eucharistic devotion of our late lamented Archbishop. As a last word I beg leave to mention an incident illustrative of the same referring particularly to the Seminary, and which is, perhaps, not generally known. He more than once declared that what first made him desire to place his Diocesan Seminary under the direction of the Sulpitian Fathers was the deep impression made upon him, when on visiting one evening the Seminary of St. Sulpice in Paris he beheld in the chapel the large group of Seminarians kneeling on the altar steps, and silently performing in the dim, impressive light of the sanctuary lamp, their weekly half hour of adoration. Neither should it be forgotten that when the pious prelate began the great work of building St. Joseph's Seminary—a work which is such a magnificent monument to his priestly zeal and spirit of religion, as well as such a credit to the Arch-Diocese of New York—he at the same time established at Hunt's Point a convent of Dominican nuns whose rule comprises perpetual exposition and adoration of the Blessed Sacrament. His reason for establishing the community was that the nuns might pray especially and continually for the Seminary and its work. Even since then the devoted little community, numbering at present about fifty members, has been fulfilling that task noiselessly, fervently and effectively. The measure of success which in this great undertaking is due to the prayers of these pious souls will never be known till the last day, but in the meantime it is an encouraging and consoling thought to know that at every moment of the day and night fervent supplications are ascending before the throne of the Eucharitsic Saviour for the advancement of His reign in the Seminary and consequently in the hearts of the clergy.

Adveniat Regnum Tuum Eucharisticum.

James F. Driscoll.

The Care of Churches and Sacristies.

By the Rev. H. J. Heuser, Overbrook Seminary, Pa.

It is no exaggeration to say that the Catholic priesthood of today is a generation of church builders. Upon our pastors it devolves nearly always to inaugurate, supervise, and maintain the activity which gives permanent expression to the Catholic faith in missionary lands. And because our churches are not merely symbols of truth, or temples where we praise God and teach virtue, but actual habitations of the living Son of God, in Eucharistic guise, we select the choicest site and the best material, and we deem no skill or genius too select to be employed in the construction and decoration of our church edifices. Thus the Catholic priest in building a beautiful church makes his measure of utility the greater glory of God; but the measure of God's greater glory is to him the liturgical law of the Church.

This same liturgical law directs us in maintaining continuously the splendor of that tabernacle, within and without, which the Eucharistic King has designed to accept as His temporary dwelling place on earth. There is an etiquette that suits but kings; and the King of kings has indicated in unmistakable terms the ceremonial and appointments which He deems His right of honor as our guest. It is well to insist on this. With an authority that was stamped into definite law first when Israel listened on the desert plain before Mount Sinai to the inspired voice of Moses, the Church has received, and in turn has given, her instructions for the erection and for the keeping of the tabernacle. There was to be gold, and precious stones, and rare wood of the setim tree, and regal purple, and spotless linen; and all the furniture was to be wrought according to fixed measure and weight. "Look," saith the Lord to Moses, "and make it according to the pattern that was shown thee on the mount."[1] "And Aaron and his sons shall order it . . . It shall be a perpetual observance" (27:21); "the

[1] Ex. 25: 40.

table and the altar, and the curtains, and the candlesticks of beaten work of the finest gold, the shaft thereof, and the branches, the cups and the bowls, and the lilies going forth from it." And the sons of Aaron were to watch over, and cleanse, and renew morning and night the lamps of the sanctuary and the sacred belongings for the sacrifice of incense and holocaust.

Thus spoke Jehovah from the Mount. It was the solemn will of God, even under pain of death for those who might ever forget to order and preserve the things required for the service of the Tabernacle.

That solemn will of God is the daily profession of the priest of the New Law when he repeats at the altar of the Eucharistic Holocaust the sweetly melodious words of the *Pater noster. Fiat voluntas tua, sicut in coelo et in terra* is the solemn protest we make unto the Eucharistic Saviour as He lies before us on His golden bedding of the *Patena.*

Sicut in coelo—et in terra?—Yes. It is the Bishop of Ephesus, St. John, the eagle-eyed, whose prophetic vision gained a glimpse of heaven and brought it down to us in the image of the New Jerusalem, the Church of Christ, who writes: "I saw a new heaven, and a new earth." "Et vidi sanctam civitatem, Jerusalem novam, descendentem de coelo, a Deo—paratam sicut sponsam —Ecce tabernaculum Dei cum hominibus, *habitabit* cum eis." The saint pictures in detail the new tabernacle which is to serve as a pattern of the Eucharistic sanctuary in which we minister.

It would lead us too far, and it is unnecessary here, to enumerate or dwell upon the things required to properly furnish church and sacristy. But I may be allowed to direct attention to two main aspects of these requisites suggested by St. John, which tend to the preservation of the becoming beauty of the House of God.

I.

What is most noteworthy in the prophetic image which the Beloved Disciple draws for us is this, that He who calls Himself the *Ancient* of days, should insist upon the *renewing* of everything: *Ecce, nova facio omnia.* And of this the angel bids him take account: *"Scribe,"* he tells the Evangelist, *"scribe,* quia haec verba fidelissima sunt et vera."

And in these words, "Ecce, nova facio omnia," he gives us the indication of our duty with regard to the care of churches and their essential adjuncts, the sacristies—I mean the renewal of

things in the use of the sanctuary. We might take it for granted that a priest who builds a church, feels and yields to the duty of conforming to the general prescriptions regarding form of construction and appointment, and at once acquires those things for the divine service which are essential or which his circumstances allow him to procure in order to render the Eucharistic Sacrifice lawful and becoming.

But the Saint of Patmos is inspired to teach that God demands other things and these of a wider reach than the building of churches, when he says: "I shall make all things new"—that is, through the ministry of the priests of the temple, in the New Jerusalem that descends from heaven.

We are to make all things new. There are to be in the House of God, therefore, no altars dust-covered and begrimed with dirt; no shabby, threadbare, and discolored vestments; no crumpled grayish albs; no ragged linens or wax-besmeared and spotted cloths; no missals with tarnished locks and with their covers loose and worn; nor tattered, thumb-marked leaves within; no sacred vessels with their golden surface washed away, or indentations, proving careless use; no broken cruets, blackened candlesticks, mold-stained altar cards in soiled frames; no shredded towels, broken pitchers, bells or books; no rusty keys, or sullied censers and aspersories; no altar candles, stearic lights instead of wax, that gain their name from their defective weight; no frankinsence whose stifling fragrance does dishonor to the gift, and brings down heavy clouds like Cain's sad offering of old that wrought his brother's death.

There is no need of saying more. "Tractemus nobiscum in domo Dei et in medio templi."[2] for do we not repeat it day by day as we wash our hands at the altar: "inter innocentes"—protesting our innocence and love—"Domine dilexi decorem domus tuae, et locum habitationis gloriae tuae?"[3]

I have said that St. John indicates that the beauty of God's house is not to be sought merely in the building up of a structure by means of precious stones and rare metal; but that it implies a constant *renewal* of all parts so as to reproduce that perpetual image of the heavenly city in the ever fresh light of God's beauty. "Ostendit mihi," he says, "civitatem sanctam Jerusalem descendentem de coelo a Deo—*habentem claritatem Dei.*"

These last words, *"habentem claritatem Dei,"* receive a particu-

[2] II Esdr., vi., 10.
[3] Ps. 25.

lar force of interpretation from what immediately follows: "Et qui loquebatur mecum habebat mensuram arundineam auream ut metiretur civitatem, et portas et murum." The Divine Master-Artist, with the golden rod in His hands, is described as going about the temple measuring floor, and gate, and wall, and the open space in front, the very vestibule, and deep down where the basement of rich stone touches the mantlings of fair jasper and bright gold. And the seer adds: "Et mensus est murum ejus quadraginta quatuor cubitorum, *mensura hominis, quae est angeli.*" Most accurately does He measure the temple space—*mensura hominis,* with the measure of man—*quae est angeli,* it is the measure of angels.

Wondrous similitude, this measure of the length and breadth of God's church, of the brightness of its gold, of the beauty of its furnishings, is at once the measure of men and of angels. The beauty of our churches is not an idle show that merely meets the gaze of men; its measure and standard of grace and newness is an appeal to the eyes of angels and of God. As the old cathedral builders placed fairest works from master hands in hidden niche and roof-tree where vulgar eye might never reach, but for the eye of God alone, so would the faithful priest bestow his care where man's applauding scrutiny may never penetrate. "Ipsa civitas aurum mundum, tamquam vitreum perlucidum." *Perlucidum,* that is, transparent through and through, and turning into light the very gloom of night—"nox enim non erit illic."

And further speaks the angel of St. John's Apocalypse—"there shall be within not anything of sordid kind"—*non intrabit in eam aliquod coinquinatum;* no sordid thing, whether by reason of the decay incidental to age and frequent use or by reason of false pretence which cheap imitation makes, in the House of God. And the Ancient adds: "None shall enter, none but those who are written in the book of life of the Lamb"—"nisi qui scripti sunt in libro vitae." He speaks of persons here, not things. This indeed I take to refer directly to those whom we employ in the service of the sanctuary, in the sacristy and choir, and upon whom the pastor must rely as carrying out in his name and under his direction the liturgical regulations which provide for the cleanliness, the constant newness, the neatness and decorum of the things within the House of God. The immediate care-taker of church and sacristy is the *sexton.*

II.

A good and efficient sacristan means well-trained and controlled altar boys in the sanctuary; it means well-conducted ushers in the

body of the church; it means conscientious chanters, and altogether clean service, punctuality, and that scrupulous attention to the order of things in chancel and nave, in sacristy and organ loft, which corrects, mends, purifies, and renders fair not only what appears to the outward eye, but also what is laid bare to the eye of God—"et platea civitatis aurum mundum tamquam vitreum perlucidum." Just as an efficient servant in the home, a good housekeeper in the rectory, is a guarantee of that cleanliness, order, and attention which is the best compliment we can pay a guest, no matter how modest our accommodation; so too the choice of the person to whom we commit the work of the sacristy indicates our care with regard to the use and renewal of all that concerns the Eucharistic liturgy.

The functions which fall to the sacristan are so manifold that it will be difficult to speak of them in detail with such accuracy as the subject properly demands. One half or more of the work to be done lies in the proper appreciation of *how* it is to be done. Thus, if our sexton has a lively conviction of the Presence of the Blessed Sacrament on the altar of the church, his work about the altar will be proportionately well done. On the other hand, we can produce this conviction, and be assured of its constantly deepening, if from the outset we insist upon a certain attention to *fixed external observances*. Let our sexton understand that he must never pass before the Blessed Sacrament without reverently genuflecting to the ground on one knee; that the sanctuary lamp must be well attended to; that he is not to talk aloud in the church; that he must wash his hands before handling the sacred vessels—and we may safely rely upon his taking care of the altar belongings and warding off the irreverent treatment of holy things by those who may take part in the work of the sacristy on special occasions. If we require of him punctuality to the minute in opening the church at the appointed time, we may count upon the Angelus bell at the striking of the hour, and upon the presence of servers for Mass when they are needed.

The sexton should be given all necessary aid to keep the church clean. A certain pride in the appearance of every portion of the sanctuary, nave, and gallery, is not only praiseworthy, but is, besides, one of the best methods of leading a congregation to take interest in the improvements which may be needed in the church from time to time. A good sexton can help more in this respect than any other of the hundred devices for raising funds among the

people when additions or changes are required in the building or decoration. The same may be said of the sacristy. If the appointments in it are such as to allow everything to be stored in its proper place, there will be a saving of considerable expense in regard to vestments, cruets, books, etc., things which suffer from being left in disorder.

This is taking for granted that there be a properly arranged sacristy and storeroom for the keeping of all that is required in the service of the church. Besides the altar and its suitable decoration, special attention is to be given to the furniture of the sanctuary, the credence table with its linen cover, the Communion card, and cruets, each of which should have its proper place when not in use. The seats of celebrant and servers, bells, sanctuary cards, Gospel and announcement books, torches, sanctuary lamp, incense and asperges vessels, should be kept always clean and in condititon for use. It is the sacristan's special care to see that the breads for the altar are fresh and scrupulously clean and white. If he do not bake them himself, he should see that they are renewed every week or at least every twenty days. The key of the tabernacle, although it is not to be kept by him, should not be allowed to lie loosely about, but under lock in a box used for that purpose alone. Next, he is to see that the sacrarium is in good order, clean and locked. The baptismal font likewise, the blessed salt, clean towels, and other necessaries are to be kept in such condition as by their appearance to suggest reverence for the Sacraments of the Church. The same may be said of the confessional, the holy water fonts, pictures and ornaments in the body of the church; likewise of the pews, the organ loft, and the vestibule of the church. The keeping of the registry books of the parish, the special transcribing of notices of special Masses and other sacred functions, so far as they are under his direction, require constant and careful attention. If there be anything wanting for the service, anything broken, soiled or otherwise useless, he should be made to understand that, whilst economy is a virtue, it is never to be exercised at the loss of reverence for the altar. This refers especially to the use of vestments, which, unless dire poverty prevent it, should be of the best material, made according to the rubrics, and never shabby, torn or soiled. The candles used on the altar and generally in the liturgical functions should be of wax only. Saving in this respect is spending one's soul, and is sure to bring sorrow when we are to be judged. In order to secure punctuality in all particulars, there should be a clock in the sacristy both as a reminder to the sexton of his duties and as an opportunity for recalling others to theirs.

Everywhere in Catholic countries the sexton is required to wear a cassock, something like that of a religious. This is a great advantage, and it is to be wished that the custom obtained in the United States as well. Nothing is so repulsive to the devout man as to see a layman step about or even upon the altar in the fashion of a mere workman. The very restraint which the wearing of a gown puts upon a person is a reminder of his office to him, and inspires not only self-respect, but the respect of others. There are some faults of carelessness into which most sextons easily fall, to the disedification and lessening of the devotion of the people who see them, such as a sort of mechanical moving about the altar, which betokens an absence of conscious devotion and a want of respect for the Blessed Sacrament. With this is generally found associated the habit of half-running genuflections, loud talking, as if the precept of reverence were not for sextons, a noisy way of emptying the baskets containing the offerings, a curious staring into the body of the church to see who is present or absent, and many kindred habits. To the sexton belongs, as has already been intimated, ordinarily also the superintendence of the altar boys. To dwell on the subject of what kind of training these require would lead us too far in this article. At all events, his example and discipline must teach them to conform in spirit to the sacred offices of ministers who in former days were admitted to this service only by a special ordination to minor orders.

The use of the "Ordo," and that intelligent interest in the ceremonies and rubrical observance of the Liturgy which contributes so much to devotion and sanctification of our people, can best be taught and inculcated by the priest. There are books—sacristan's manuals, besides the ritual books, and such works as Canon Oakeley's *Catholic Worship*—which may serve as guide in these matters; but they are hardly necessary. To the other special duties which will devolve upon the sexton, he may be easily trained, if the main characteristics as to disposition and the understanding of his sacred functions in the church itself are recognized in him.

I may mention in conclusion only that the cleansing of the sacred vessels, that is, the chalice, paten, ciborium, lunula, and pyx for the sick, is not to be done by lay persons, but by the priest himself. It is wise to insist that these objects are never to be touched by the sacristan except with a clean cloth or gloves used only for that purpose. The baptismal font should likewise be washed by the priest. As to the methods of cleansing metals, etc., and of pre-

serving the sacred vestments and cloths, carpets and the like, from moths and destructive influences generally, there is no lack of helpful direction for those who seek it. To sum up: A good sexton is the best guarantee that proper care is bestowed on the externals of church and sacristy, which is an essential requisite to make the work of the priest in any congregation fruitful. Hence every sacrifice of personal convenience or money made with a view to secure a first-class sexton and to keep him in first-class order, must be considered as a most prudent investment on the part of a pastor.

I have dwelt on this duty of the sexton because the sole practical application of what has been hitherto suggested or might be suggested in further detail on this very wide subject, if time and patience allowed, must depend on the *personal* interest we put into the matter. Some one said to me whilst I was occupied with this paper: "What use is there in your troubling yourself about saying the right thing. Priests know all that they can be told on the subject; they have it in their books. As for carrying out what you suggest to them, it is hopeless. Most of them cannot attend to it, even if they would. If they are actually church builders, they have, besides their attendance to the spiritual needs of the flock, the duty of collecting funds, of making and supervising contracts, and a thousand other matters which rob them of the time and opportunity of supervising the details of the sacristy and the little things needed which you mention. How could they do it?

How could they do it? I will not say, for although it is easy to suggest a way, it is not easy to weigh the multiform circumstances that offer an apology for the answer: *I* can not do it.

One thing I know, and that is: We are bound to do it; and it is for us to find the way. We are bound by the logic of utility, we are bound by the logic of law, we are bound by the logic of common sense, if we would not render our whole ministry a mistaken effort—we are bound under pain of being eternal failures. To build a beautiful church with the sacrifice of all one's energies, whilst neglecting the renewal of the details of the sanctuary, seems like building a mansion therein to starve one's family, and treat one's noblest guest most shabbily. What boots the outward splendor of our royal house, if Christ our Guest is to be kept within like to some unheeded slave?

If we cannot do it ourselves, let us see to it that it be done by some fitting representative. To put it in a nutshell, choose a proper caretaker of the details of church and sacristy; if needs

be, sacrifice money, connection, and traditions, and provide a becoming salary. The alternative will be the friendship of our Eucharistic Guest, of all the faithful who are keen to realize the treatment accorded Him, and whose generosity will gradually compensate for any loss sustained in other ways. Thus will the things about the sanctuary by their beauty and cleanliness preach reverence for the altar and its Eucharistic Host and purity of heart and demeanor by which we are certain to become pleasing to Him and to make our priestly mission the surest and grandest of all successes.

And is not this the keynote of the Eucharistic service which our High Priest Pius has intoned with the invitatory: *Renew all things in Christ?*

The Relation of Devotion to the Sacred Heart and to the Blessed Sacrament.

By the Rev. William O'Brien Pardow, S. J., St. Andrew's-on-Hudson, Poughkeepsie, N. Y.

Your Excellency, Your Grace, Right Reverend Prelates, Very Reverend and Reverend Clergy:

The subject that I have the honor of discussing at this most solemn Eucharistic Congress is, "The Relation of Devotion to the Sacred Heart and to the Blessed Sacrament."

To be brief, as well as clear, in the development of this beautiful and fertile subject, I shall examine first the essential characteristics of devotion to the Sacred Heart; secondly, the essential characteristics of devotion to the Blessed Sacrament; and thirdly, I shall compare these various characteristics, and thus I trust, bring out in bold relief, the relation of the one devotion to the other. Let us begin by looking up a few definitions in our theological storehouses.

I.

To understand the exact nature of any devotion we must focus sharply on our mental screen its material object as distinguished from its formal object.

The material object is that particular thing which is proposed for our worship.

The formal object is the reason that moves us to have devotion to the material object.

The material object may be twofold, the primary and the secondary. The primary material object is the entire person whom the devotion has in view. Honor, as St. Thomas says, is, strictly speaking, shown to the entire being. The secondary material object is something belonging to the person, and honored precisely because belonging to the person.

As the material object may be twofold—the primary and the secondary—so may the formal object be twofold, the general and the special. The general formal object is that general reason which moves us to honor the material object; the special formal object is that particular reason which leads up to the honor paid the material object.

Let me now clothe these dry theological bones with a little flesh, and add some color to the canvas. I suppose, for example, that some friend has just handed me a very valuable present. In thanksgiving for the favor, I raise to my lips the hand of my benefactor. In this case the primary material object of my respect is the man, my friend and benefactor; the secondary material object is his hand, the instrument of his benefaction. The general formal object is my friend's kind heartedness which prompted the favor; the special formal object is the beautiful present which he has just given me. We would, however, be very far afield in thinking that these theological distinctions are mere scholastic terms and not real and popular truths. The most uneducated man, the least instructed in scholastic doctrines, will affirm if questioned rightly, that in kissing a priest's hand for example, he is honoring the priest on account of the dignity of his office, though he has never heard a word about the material or formal object of a devotion. This is human nature. To select another example. We honor a man who has written a great book, but we do not restrict our respect to his soul, the seat of his genius, we honor the entire man—totum compositum—soul and body. The general material object in this case is the author himself, the general formal object, or the reason why we honor him, is his genius; the special formal object is his ability as shown in this particular offspring of his genius.

II.

So much for the general principles which underlie all solid devotions. Let us now apply these principles to the two beautiful devotions of which there is question in this paper, the Sacred Heart and the Blessed Sacrament.

The words "Sacred Heart" may be considered in two different ways, first according to their obvious and natural meaning; secondly, according to their metaphorical meaning. In the former way, the "Sacred Heart" means that most noble portion of Our Lord's adorable body which furnished the arteries with their bright

stream of blood, conveying life and vigor to all the other parts of the body. Besides having this physiological function, the heart, according to many scientists, is the seat of the sensible affections, and, leaving controverted points aside, taken in its strictly physical sense, it is certainly acted on in some very real and marvelous way by the emotions of the soul, hope, fear and love. So much for the physical sense.

Taken in the metaphorical sense, the "Sacred Heart" means, and is the symbol of the love of our Blessed Lord for all mankind and for each human being in particular. But to be quite exact, we must go further still, for actual Catholic piety by the words "Sacred Heart" understands Our Lord and Saviour Jesus Christ Himself, the God-Man, loving us with the most personal and tender of loves. To be convinced of this, we have only to open ordinary books of devotion in which we shall read, *passim*, that the "Sacred Heart" appeared to Blessed Margaret Mary; the author evidently meaning that Christ, whole and entire, appeared to this devout servant of God. And to setttle the question forever, the Church herself uses and authorizes the touching invocation: "Sacred Heart of Jesus, have mercy on us," meaning, of course, by this, "O Lord and Saviour showing us your loving Heart in so tender a way, have mercy on us." Thus as ever the "lex orandi" is identical with the "lex credendi."

Now, as there are two distinct natures in Our Blessed Saviour, so are there two distinct loves, and the Sacred Heart is the symbol of both loves, the human and the divine, the created and the uncreated.

In referring, however, to the Sacred Heart as the symbol of Christ's love, we must not fancy for a moment that the devotion to the Sacred Heart is merely a symbolical devotion. This would make the beautiful devotion very unreal, and would be very far from the truth. Let me illustrate my meaning by an example. When one reads carefully and prayerfully Chapter XV. of St. John's Gospel, where Our Lord describes so realistically the relation of the vine to the branches, and then says so lovingly, "I am the Vine and you are the branches," one might very easily be led to have a real and tender devotion to Our Blessed Lord under the symbol of the vine. But in this case, the vine would be a mere symbol. The vine, however truly it represented His love for us, and His intimate union with our souls, could receive none of the adoration paid to Christ. The devotion to Our Lord under the

symbol of the vine would be, as far as the vine is concerned, a purely symbolical devotion. But it is altogether different with regard to the Sacred Heart; for that very Heart of flesh, in its place within the Sacred Body of Christ, united to the divine Person of the Ever Blessed Trinity, is the direct object of our worship, and unlike the vine just referred to, is itself worthy of all adoration.

Thus far we have examined the material object of the devotion to the Sacred Heart; a word now about its formal object.

The general formal object of the devotion to the Sacred Heart is the infinite dignity and excellence of the Divine Person of Our Blessed Lord; the special formal object is His most ardent love for mankind, and in a very special manner, His *unrequited* love for mankind, that ardent love for which so very few make Him a return of love. The first reason, therefore, of our devotion to the Sacred Heart is derived from the hypostatic union; for the Heart of Jesus is not to be considered as separated from His Humanity, or from the Divine Person, as if it were some inanimate object, but it is to be looked upon as intimately united to both. Hence as the Sacred Heart is adored in Christ and with Christ, so the general reason for the adoration of the Sacred Heart is the self-same as the reason for the adoration of the Second Person of the Ever Blessed Trinity, become Man for our sake. This general reason for adoration is not evidently restricted to the Heart of Jesus, His Precious Blood, His Hands and His Feet wounded for us, as the rest of His adorable Body are all worthy of adoration, by reason of the same hypostatic union.

But there are two very special reasons or special formal objects for the adoration paid to the Sacred Heart, which is therefore adored not only because it belongs to the assumed Human Nature of Christ, but also because it is His own chosen symbol of His love for mankind, and of His love unrequited. Happily, we are not obliged to go far to substantiate this part of our thesis. The clear statement concerning this formal object of the devotion is made by Christ Himself. "Behold," said our Lord to Blessed Margaret Mary in the beautiful little chapel at Paray-le-Monial, "Behold the Heart that has so loved mankind as to spare nothing even to exhausting and consuming Itself in order to testify to them Its Love; and in return, I receive from the greater part of mankind only ingratitude; by reason of their irreverence and their sacrilege, their coldness and their contempt. . . . For this reason I ask you that the first Friday after the octave of Corpus Christi be set apart

for a special feast to honor My Heart, by communicating on that day and by making reparation to It for all the indignities that It has received."

III.

We have thus far glanced at the characteristics of the devotion to the Sacred Heart; let us now apply the same method of study to the Blessed Sacrament.

The general material object in the devotion to the Blessed Sacrament is our Lord and Saviour Jesus Christ Himself. This is clearly shown in the sublime office which we priests recite on the Feast of Corpus Christi: "Christum Regem adoremus" says the Invitatorium "dominantem gentibus." This is the general material object of the devotion and of the Feast. The special material object is the Body and Blood of Christ under the sacramental veils: "Qui se manducantibus dat spiritus pinguedinem" continues the Invitatorium. This of course refers to the eating of His Flesh as Our Lord Himself says: "Qui manducat Meam Carnem et bibit Meum Sanguinem habet vitam aeternam." Thus the Invitatorium of the Feast of Corpus Christi contains the entire *material* object of the devotion to the Blessed Sacrament, the general and the special.

Now, the general *formal* object of the devotion is the infinite dignity of our Blessed Lord and of His Sacred Body and Precious Blood in virtue of the hypostatic union.

The special formal object is that the Blessed Sacrament besides being the Real Presence, is also a most loving memorial of the Passion of Our Lord and of the Last Supper, when Jesus Christ broke the bread and said: "This is My Body which is delivered up for you. Do this for a remembrance of Me"; and taking the chalice He exclaimed: "This is My Blood of the New Testament, which shall be shed unto the remission of sin." "Qua nocte tradebatur," says St. Paul. "Pridie quam pateretur," says the priest offering up the same Holy Sacrifice.

IV.

Having now focused our ideas concerning the material and the formal object of both devotions, we are in a position to define clearly the dogmatic and theological relation of the one to the other.

The general material object is the very same in both devotions,

viz., the Second Person of the Ever Adorable Trinity become Man for our sake.

The general formal object is the same in both devotions, viz., the infinite excellence and dignity of Jesus Christ, true God and true Man.

This identity of the general material and formal objects in two distinct devotions will not surprise any student of theology. He knows full well that it is by the special material or formal objects that the various devotions of the Church are differentiated. Thus the devotion to the Blessed Sacrament is not the devotion to the Most Precious Blood, nor is it the devotion to the Five Wounds, though the devotion to the Blessed Sacrament honors directly the Body of Christ which contains the Precious Blood and which was wounded for our iniquities. So the devotion to the Sacred Heart is altogether distinct from the devotion to the Blessed Sacrament, because the special material and formal objects are different. As our Most Reverend Archbishop stated so clearly in his letter to the clergy inviting them to this grand Eucharistic Congress: "The Church is ever bringing forth under the inspiration of the Holy Ghost article after article of her majestic creed, and, hand in hand with this development of doctrine, rise solemn and precious devotions among her faithful children."

Once more the "lex credendi" and the "lex orandi" are in closest union; and the Church like the faithful steward of the Gospel, "profert de thesauro suo nova et vetera." This specialization of the various devotions in the Church, this bringing home to the people, with more realism, the full teaching of the New Testament has been the loving occupation of the Spouse of Christ, ever since the glorious day that beheld the great event of all time and of eternity, "Et Verbum caro factum est."

The devotion to the Holy Name of Jesus, to the Five Wounds, to the Precious Blood, to the Sacred Heart, to the Blessed Sacrament, all tend directly to our Blessed Saviour in Person; "Where the body is, there the eagles are gathered together"; but each of the devotions has a special tone, color or characteristic of its own. In the devotion to the Sacred Heart, the adorable Heart of Jesus is brought before the faithful in a special way, without any reference to the rest of Our Lord's Sacred Body. In the devotion to the Blessed Sacrament, the entire Body of Our Lord is proposed for veneration under the sacramental species, without any special reference to His Heart. The devotion to the Sacred Heart as Our

Lord Himself expressly declares, brings out in bold relief the base ingratitude of men, and leads the faithful into the wide field of reparation, which the devotion to the Blessed Sacrament as such does not do.

If from the very night of the Last Supper down to our own day, every single soul that approached the Holy Table had been all aglow, even with the ardor of the seraphs that surround the throne of God, if every communicant had received our Blessed Lord into a tabernacle as well prepared to welcome the Divine Guest as was the Cenacle itself—Coenaculum grande stratum—if every verse of the beautiful psalm, "Laudate Dominum de coelis," had been a living, breathing reality, from the very night before He died until now "Reges terrae et omnes populi; principes et omnes judices terrae, juvenes et virgines, senes cum junioribus laudent nomen Domini"—if all this, I say, had been fully realized in the reverence shown to the hidden God of our tabernacle, the devotion to the Blessed Sacrament would indeed still exist in all its grandeur: "Quantum potes tantum aude, quia major omni laude, nec laudare sufficis"; but the devotion to the Sacred Heart understood in all its fullness, as proposed by Christ Himself, would have disappeared; there would be no sacrileges, no ingratitude, no coldness, no indifference to make reparation for.

Again, should the devout communicant confine himself strictly to the devotion to the Blessed Sacrament, he might seem to satisfy the claims of the Prisoner of our altars if, after Holy Communion he thanked our Divine Saviour with his whole heart, for the undeserved favor of His visit, promising undying fidelity, and then left the church with grateful soul, to go about his ordinary occupations. But the devotion to the Sacred Heart tells the devout communicant that he must widen his mental vision until his horizon has become as extended as that of Jesus Christ Himself; the devotion to the Sacred Heart tells the devout communicant that for one who approaches the Holy Table, there are a thousand who keep away, and for one who approaches with the inflamed dispositions that Our Blessed Lord has a right to expect, there are ten thousand who approach with hearts as cold as ice; the devotion to the Sacred Heart tells the devout communicant of the "other sheep," "alias oves habeo," and rouses the soul to do all in its power to bring them, too, to taste and see how sweet the Lord is, in the Sacrament of His love. The devotion to the Sacred Heart transforms the devout communicant into an apostle—an apostle

of prayer and of action. "Ignem veni mittere in terram," it hears the Heart of Jesus say, "et quid volo nisi ut accendatur?" The devotion to the Sacred Heart tells the devout communicant that the King has made a Great Supper; that the Supper indeed is ready, but that the invited guests have refused to come; the devotion to the Sacred Heart sends forth the devout communicant into the highways and byways, with the "Compelle intrare" ringing in his ears, and he will not be satisfied until the ardent desire of the King be fully accomplished, "that My House may be filled."

V.

We have thus far examined the dogmatic and theological relation of the two devotions; the subject now calls for a few words about what I may describe as their polemic and historical relation. The devotion to the Blessed Sacrament culminated in the establishment of the glorious Feast of Corpus Christi, in the thirteenth century; but anyone who witnessed the celebration of this great solemnity in any city of Catholic Europe—when Europe was Catholic—will hardly believe that this most beautiful and consoling Feast, met, at the outset, with the bitterest sort of opposition. In this regard, the relation of the devotion to the Blessed Sacrament and to the Sacred Heart is that of identity; both devotions, as expressed in their special feast days, won their way to the place they now occupy in the hearts of the faithful, only after a fierce and protracted struggle. In the thirteenth century our Blessed Lord deigned to reveal to an unknown religious of Belgium His will that a special Feast should be established in honor of the Blessed Sacrament. Juliana Corneliensis, as she is called in the Breviary, for twenty years delayed the execution of Christ's request. At last she spoke. But no sooner was it noised abroad that a new feast was being thought of in honor of the Real Presence, than opposition and violent protests arose on all sides. The critics who opposed the new celebration were not Protestants, neither were they unbelievers, but Catholics, well-meaning men, no doubt, "sed non secundum scientiam." They had, too, what sounded like good reasons for their criticism. "All novelties in religion," they said, "are dangerous. We are neither more enlightened nor more pious than our forefathers. Why, then, should not what satisfied them for the honor of God and their own sanctification also satisfy us?" "Moreover," they argued, "the proposed festival is useless; it is already celebrated on Holy Thursday; and besides, is not every day,

by the offering of the Holy Sacrifice of the Mass, a feast of the Blessed Sacrament?" "Furthermore, by calling attention to one day in the year as a feast of the Real Presence, the Church would diminish the devotion of the people to the daily and weekly celebration of the Mass, and besides, this Feast of Corpus Christi—the Body of Christ—suggests to the mind the Flesh alone, which is simply a material object. By the institution of a special Feast for the Body of Christ, Christ would be divided in the people's worship. Our Lord is whole and entire in the Blessed Sacrament," they said, "and this separation would only beget confusion in the minds of the simple faithful." Thus spoke nearly 700 years ago, some nervous theologians afraid of confusing the minds of the simple faithful; but the minds of the simple faithful are not always so easily confused as the developed intelligence of some theologians, and the great solemnity of Corpus Christi, with its glorious liturgy, its snow-white arches and its clouds of sweet incense, began its triumphal march adown the ages, to the mighty strengthening of the faith and hope and love of all the Church's children. The race of nervous theologians did not die out with the thirteenth century, and we often come across men who in their love for the Divine Guest of our Altars, show signs of fear where there is no cause for fear. The devotion to the Sacred Heart broadens out our theology, and tells us that He who loved to call Himself the "Son of Man," has many very dear friends among the sons of men; and that great honors paid to them only emphasize the hold that the Blessed Sacrament had on their lives, according to Our Lord's own words, in St. John's Gospel: "He that eateth Me, the same also shall live by Me." St. John, vi., 58.

True, all of us who have had the happiness of kneeling at the grotto of Lourdes, might, had we rubbed strenuously our theological spectacles, have counted more lighted tapers and far larger lighted tapers burning there than we had counted in the magnificent basilica above, around the Blessed Sacrament. This, too, I am sure of, that even without rubbing our spectacles at all, we could easily have counted a far greater number of old sticks and crutches, and of dazzling *ex-votos,* in the rustic grotto of the Mother than in the superb palace of her Divine Son; and those who have seen some of the miracles of Lourdes, know that their place of predilection is the grotto on the banks of the river Gave.

What does all this mean, but that it is the Divine King's way of honoring His Immaculate Mother, and, as the Scripture says:

"Thus shall be honored whom the King hath a mind to honor." Esther vi., 9. The words spoken by Our Lord Himself will ever be verified in His faithful servants and handmaids: "Amen, amen, I say to you, he that believeth in Me, the works that I do, he also shall do; and greater than these shall he do." St. John xiv., 12.

We theologians are apt to forget that many a sinner kneeling at the grotto of our Immaculate Mother has been roused by the touching signs of devotion ever manifested there, who else had never had the heart to approach and receive within his breast the King of kings, and Lord of lords, in the great basilica that looks down upon the murmuring waters of the Gave.

True, there may be at times more tapers burning at the shrine of some saint than before the Blessed Sacrament, but we must remember that the lights consuming themselves before the Blessed Sacrament are placed there officially, by the Church, and thus every one of them is aglow with all the Church's faith, and burns with ten thousand candle power. But each of the little tapers burning before some special statue or shrine is put there only by one trembling hand and represents but one individual soul. The glimmering light may be a but too true image of the flickering faith within the tempted, tortured or despairing heart of the one who placed it there. Of the God of our tabernacle it was said: "He would not quench the smoking flax." The lights burning before the statue of St. Anthony or of St. Anne, as those that brighten the grotto of Lourdes, have, we may be very sure, led many a soul straight to the Blessed Sacrament. Let us not, therefore, with ill-advised zeal blow out the lighted tapers before the shrine of any of the Saints of God, lest in so doing we cause to flicker even the stately sentinel lights, on the great altar, that keep their watch before the King!

VI.

Having discussed, however imperfectly, the theological or dogmatic relation between devotion to the Sacred Heart and to the Blessed Sacrament, having touched on their historical or polemical relation, it remains for me to say a word about what I may call their moral or ascetical relation, and then my pleasing task will be finished.

As Our Lord, appearing to Blessed Margaret Mary, stated that He desired a special day, of His own choice, to be set aside in honor of the Sacred Heart, the Friday after the octave of the

Blessed Sacrament, and that on that day He wished the faithful to be urged to make fervent communions of reparation, it is evident that the devotion to the Blessed Sacrament really led up to the devotion to the Sacred Heart; reparation was to be made for the coldness and ingratitude of mankind, especially as shown in their want of love for the Holy Eucharist. So now, in return, the devotion to the Sacred Heart leads many a soul back to the Blessed Sacrament, and paves the way for firm belief in the Real Presence. I explain my meaning.

The objections raised four or five hundred years ago by so-called rationalists against belief in the Real Presence were taken mostly from the nature of matter and of quantity; from the concept of substance and of accident; but these are not the difficulties which keep men away from the Holy Table now-a-days. With the wonderful discoveries of modern and especially recent science staring them in the face, with an electric wire carrying four distinct messages at one and the same time, without confusion or interference; with the astounding properties of radium and radio-active bodies which apparently diffuse energy without diminution of power; with these, I say, and many other equally startling facts on all sides of us, showing what can be done with matter still remaining matter, the thinking men and women of our day can only say: "What do we know about substance or about the essential properties of bodies?" The difficulties against the Blessed Sacrament are not now those of Capharnaum, "How can this Man give us His Flesh to eat?" And yet, for all that, so many of the men of our day do not come any nearer to Him, that they may have life and may have it more abundantly. What, then, is the difficulty? The real difficulty in our day is not how can the Body of Christ be contained whole and entire in a small particle of what has all the appearances of bread, but it is, how can the Heart of Jesus contain so instense a love for each one of us as to work such wonders in our behalf? The obstacle then is to be found in the difficulty of realizing the ardent, personal love of our Lord and Saviour for each and every human being. The stumbling-block is no longer in the Cenacle, where Our Blessed Lord took into His holy Hand the bread, and said: This is My Body; but the stumbling-block is in the cave of Bethlehem, where the second Person of the Blessed Trinity took to Himself, from a human Mother, the flesh of our flesh and the bone of our bone. It is the Incarnation that staggers, not the Last Supper. Let the men and women of

our day once admit the Incarnation, with all its personal love, and the Real Presence follows as clearly as the light of the noon-day sun follows the dawn-light that glimmers in the eastern sky.

Our gloriously reigning Pontiff, who has taken so lively an interest in this great Eucharistic Congress of the United States, who, in his ardent devotion to the Blessed Sacrament, has insisted that at the Holy Sacrifice of the Mass, the attention of our people shall be centered in the Real Presence at the altar, and not in the organ loft; who has decreed that church music shall ever be prayer and not a concert, Pius X., I say, gave to the world the keynote of his reign, when on his accession to the Pontifical throne, he declared that it would be the aim of all his prayers and all his labors, "Restaurare omnia in Christo." Now, to bring back the world to Christ, we must preach in season and out of season, what the devotion to the Sacred Heart insists on so much, His personal love for every member of the human race. Useless for the poor repentant sinner to give as an excuse for not approaching the Holy Table and receiving the Precious Body and Blood of Jesus Christ, that, even with all his sorrow for sin, he is still so unworthy; the devotion to the Sacred Heart is right by his side to encourage him and to say: "You do not receive Communion because you are worthy; but because our Blessed Lord loves you so much as to have become Man for your sake; He begs of you to come to Him at the Holy Table even as He came to you in the cave of Bethlehem: "Dilexit me et tradidit semetipsum pro me" must the sinner say, even as the great St. Paul said it. Neither are the effects produced by the devotion to the Sacred Heart restricted to the individual. Statesmen and legislators are glancing uneasily at the social and political horizon of the opening twentieth century; lowering clouds are assuming threatening proportions; the unrest among the working masses, the luxury among the leisured classes; all these give thinking men matter for serious reflection. Human remedies of all kinds are being thought out; but no sooner is one tried than it is discarded as useless and replaced by another just as useless. Is there, then, no remedy? "Is there no balm in Galaad, and is there no physician there? Why, then, are not the wounds of my people healed?" Yes, there is one Balm and one Physician; and only one: "Restaurare omnia in Christo:" The Blessed Sacrament, the Divine Balm, the Sacred Heart, the Divine Physician.

The reception of Holy Communion by the people, not simply once a year as an obligation binding under pain of sin, not simply

four times a year, but frequently as an act of personal reparation to our True Friend, whose love is so unrequited; behold the remedy for all our social, political and moral evils. I am only quoting from the beautiful letter of the Archbishops of this country, who in 1874 thus wrote to His Holiness Pope Pius IX.: "We consider it no little part of our pastoral duty to propagate most diligently and impress most deeply on the hearts of the faithful, the devotion to the Sacred Heart—a devotion which, not without reason, we judge to have been divinely revealed in these evil days of the Church, as an antidote against the poison of error and as an impenetrable shield with which the faithful may fight without danger the battle now raging."

It is time to conclude. Our Lord and Saviour, choosing, Himself, the day after the Octave of Corpus Christi for the Feast of the Sacred Heart, seems to say to each one of us: "Although what I have done for the soul in the Sacrament of the Altar is so great a proof of My love, yet even after all this, the ocean of My love is still inexhaustible. I can only point to My Heart and say:

"Behold the Heart that has so loved mankind. What I have thus far accomplished is little compared to what I am still prepared to do, if you will only love Me in return: 'Praebe, fili mi, cor tuum Mihi.'" All that I have thus far done, is only the manifestation of My love as it can be shown in this valley of tears, in this land of exile; all these grandeurs are only the frescoes on your prison walls. Other and boundless proofs of My love still remain, but they can be given only in the Father's house. "Non potestis portare modo." "Sed quando venerit id quod perfectum est, tunc evacuabitur quod ex parte est."

This magnificent assemblage of Archbishops and Bishops, honored by the presence of the representative of the Sovereign Pontiff, his Excellency, the Apostolic Delegate, by so many other distinguished prelates, and by more than a thousand priests, this great Eucharistic Congress is a triumphant demonstration to the world of our lively and loving faith in the Adorable Sacrament of the Altar, and a sure presage that the prayer which goes up from all our hearts, "Thy Eucharistic Kingdom come!" will draw down countless graces upon our glorious republic, will lead hundreds of our fellow-countrymen on and on, up to the true light of faith, by which we see indeed dimly, until at length faith shall be swallowed up in vision, the veils that now hide our Eucharistic King shall be rent in twain, and we shall be like Him, because we shall see Him as He is.

The Forty Hours' Devotion; The Feast of Corpus Christi, and Their Cause.

By Rev. Henry A. Brann, D. D., Rector of St. Agnes' Church.

By request I shall treat of the subjects at the head of this essay, and not to fatigue the attention of the distinguished members of the Eucharistic Congress here present, I shall be brief.

I.—The Forty Hours' Devotion.

The Forty Hours' Devotion is probably an offshoot of the "perpetual adoration" which began to be practiced in the Church at an early age. It was practiced by the Akoimetes, or "sleepless monks," of the East, whom St. Alexander, in the fifth century, placed in a monastery near the Euphrates. These religious were divided into bands which relieved each other day and night in praying, singing and watching in the church. There was a celebrated monastery of them in Constantinople, and another called the Irenarion outside its walls. In the same city, in the year 463, a former consul, Studius, founded a monastery in which a thousand of these monks worshipped. During the schism of Acacius, in part of the fifth and sixth centuries, the Akoimetes were among the strongest champions of Catholic orthodoxy against schism and the Eutychian heresy. One of them had the courage, which cost him his life, to pin onto the mantle of the schismatic patriarch, the papal anathema which he had refused to receive. But unfortunately they eventually fell into the Nestorian heresy, and were anathematized by Pope Agapetus about the year 536.

In the Western Church we read of the custom of "continuous psalmody," *"hymnodia assidua,"* established in a monastery at Agaunum in the year 522. The custom traveled farther in the seventh century, for after that date we find it at St. Denis and St. Germain in Paris; at Corbie, Dijon, St. Martin of Tours, and in many other monasteries. In 814 we find it in Picardy, and no

doubt it must have spread in some form or other to many of the convents and monasteries in the rest of Europe.

The local customs throughout Christendom of having a certain number of hours on certain days for special prayer, antedate by centuries what is now known as the "Forty Hours' Devotion," representing the forty hours during which Our Lord was in the grave. This devotion in our churches began in Milan about the year 1534. To the Capuchins belongs the honor of introducing it into the Church, through Father Joseph; but the honor is shared by a pious citizen of Cremona, named Bono, and by a fellow townsman, Anthony Mary Zaccaria, the founder of the Barnabites. St. Charles Borromeo introduced the devotion into all the churches of Milan. It is probable that at first the Exposition of the Blessed Sacrament did not take place during this prayer; but when it was taken up in Rome, the Exposition always accompanied it. Bacci, the most ancient biographer of St. Philip Neri, tells us that the brotherhood of the Holy Trinity, founded by the saint, practiced the Forty Hours' Devotion with the Exposition of the Blessed Sacrament on the first Friday of every month and during Holy Week. A brotherhood founded by Pius IV. in Rome had a similar custom of Exposition on the third Sunday of each month, to awaken the spirit of the lukewarm Romans, and to remind them of the forty days' fast of Our Lord. Clement VIII., seeing the Church pressed on all sides by Turks and heretics, issued on November 25th, 1592, a Bull establishing the Forty Hours' Devotion in the churches of the city of Rome, with a plenary indulgence forever; and ordering the devotion arranged so that "day and night during the whole year without intermission, incense should ascend in the sight of the Lord." Although in this Bull (*"Graves et diuturnae"*) there is no mention of an Exposition of the Blessed Sacrament, yet since the year 1600 it is certain, from the rubrics, that the Exposition accompanied the devotion in Rome, and in the other cities to which the devotion soon spread from the Eternal City. Paul V., in a brief of May 10, 1606, confirmed the act of his predecessor, but modified one of the conditions of gaining the indulgence, which had required an hour's visit to the Blessed Sacrament, to an ordinary prayer—*"Tempore quod cuilibet fuerit commodum."*

The custom of interrupting the Forty Hours' Devotion during the night began in the Kingdom of Naples, and Benedict XIV. sanctioned it in the whole Church, in a brief of November 28th, 1724, and requested the bishops to announce the modification. It

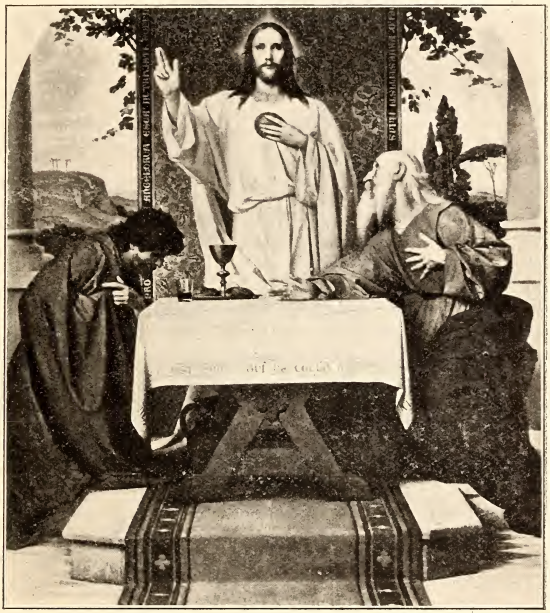
was customary from the beginning to make the devotion in the manner of a *Triduum,* or three days' prayer; and from this fact arose a special devotion called the thirteen hours' prayer—that is, a prayer from morning until night on the same day. This prayer sometimes formed a part of the Forty Hours' Devotion, but was more often a separate devotion, for specified purposes, most frequently, as in Prussia, for the benefit of the growing crops. In some places the forty hours' prayer became a perpetual one. The other facts in the history of this now universal devotion are so well known that, for the sake of brevity, I omit to narrate them.

II.—Corpus Christi.

The origin of the Feast of Corpus Christi is well authenticated. It is a peculiar feast in many respects. Nearly all the great feasts of the Church commemorate past events. Thus Christmas, Easter and Pentecost relate to facts that happened nearly two thousand years ago. The Feast of Corpus Christi is a conspicuous exception to the ordinary rule, for it refers to the present, to a fact that takes place every day, to the Living Reality in the Sacrifice of the Mass and in the Sacrament of the Eucharist, to a mysterious fact that is the soul of religion, and the sun of the Sacraments, for the mystery of transubstantiation is the inspiration of the whole liturgy.

The little Kingdom of Belgium, in which the banner of the Crucifix still floats in victory, has the honor of having originated the Feast. A heresy or a schism always brings out special manifestations of Catholic faith and piety; so when about the thirteenth century, Berengarius and Scotus Erigena broached their errors regarding the Real Presence in the Eucharist, and when the Albigensian and Waldensian heretics preached false spiritualism and in their unbridled frenzy desecrated churches and demolished altars, Almighty God inspired Blessed Julian of Cornillon Mont, near Liège, and two other Belgian nuns, Eve and Isabel of Huy, to urge on a Catholic Bishop the creation of a special feast of the Blessed Sacrament, to offer public honor to Jesus Christ and to atone for the insults of heresy and scepticism. Juliana in the year of Our Lord 1208 found a willing ear to her request in James Pantaleone, the arch-deacon of Liège, who afterwards became Pope Adrian IV., A. D. 1261. In a short time after Juliana's inspiration, A. D. 1247, under Bishop Robert of Liège, a local Feast of Corpus Christi was celebrated in that diocese, and A. D. 1264, after the "miracle of Bolseno," where the Sacred Flesh of

Christ showed Itself through the species of bread, Adrian IV., then Pope, by the Bull *"Transiturus"* extended the Feast to the whole world; but his death prevented its publication. Clement V. published it and made it a part of the Canon Law, where it forms one of the Clementines. In the General Council of Vienne,



INSTITUTION OF THE HOLY EUCHARIST

he enforced the law of Urban to its full extent, so that in the fourteenth century the Feast became general throughout Christendom.

It was Urban IV. who selected St. Thomas Aquinas and St. Bonaventure to write the Office and the Mass of the Feast; and we all know the story that the composition of Aquinas was accepted because the learned and saintly Franciscan, in his humility, destroyed his own work as he listened to the sublime words penned by his Dominican brother.

There are in the liturgy of the Church most beautiful and sublime compositions both in prose and in verse; prose, like the *"Exultet"* of Holy Saturday, or hymns like the *"Stabat Mater,"* which have never been surpassed. But taken as a whole, the Office of Corpus Christi is the grandest in our liturgy. Whether we consider the choice and the collection of the antiphons from the treasures of the prophets and of the psalms; the grouping of the figures and of the types of the Old Testament in relation with the Reality of the New; the selection of the best thoughts of the ancient Greek and Latin fathers on the nature of the Sacrifice and of the Sacrament; or the logical order in which the passages of the New Testament, most directly bearing on the innocence of life and exemplary conduct required in the priest who is to celebrate, and in the people who are to receive the Holy Sacrament, are arranged, in the Mass, from the Epistle of St. Paul to the Introit, to the Gospel of St. John, declaring the mystery and the miracle of Transubstantiation —all, both in Breviary and in Missal, is a masterpiece worthy of the genius who wrote the Sum of theology. Such excellence in the prose work we should expect from St. Thomas; but he excels himself in the hymns. Oh! for a quiet spot away from the noise and cares of the busy world with the Office of the Blessed Sacrament and the third part of the Sum of St. Thomas as companions of study and meditation. Than these gems of the Angelic Doctor, there is nothing more profound in philosophy and theology, and nothing finer in literature, sacred or profane! The *"Lauda Sion"* is a chant of the universe in praise of the Mystery. Nowhere outside of Dante's "Paradiso" can one find such force, clearness and condensation of thought as in this immortal hymn. St. Thomas condenses into its clear, cut verses the whole teaching of the third part of the Summa from the seventy-third to the eighty-third question, inclusive. Every line contains an essay:

"Dogma datur Christianis, quod in carnem transit panis, et vinum in sanguinem.

Sub diversis speciebus, signis tantum et non rebus, latent res eximiae.

Caro cibus, sanguis potus, manet tamen Christus totus, sub utraque specie.

A sumente non concisus, non confractus, non divisus, integer accipitur.

Sumit unus, sumunt mille; quantum isti tantum ille; nec sumptus consumitur.

Sumunt boni, sumunt mali; sorte tamen inequali, vitae vel interitus.

Mors est malis, vita bonis; vide paris sumptionis, quam sit dispar exitus.

Nulla rei fit scissura; signi tantum fit fractura; qua nec status nec statura, signati minuitur."

In the words and music of that song we hear the choirs of the angels blending with all the sweet harmonies of the material universe in honor of the Incarnate God. *"Sacris Solemniis"* and *"Verbum Supernum Prodiens"* are models of profound and compact thought. There is an eloquent sermon in every word of them. Consider these lines:

"Se nascens dedit socium
Convescens in edulium
Se moriens in pretium
Se regnans dat in praemium."

Here is a summary of the whole spiritual life. In the *"Pange Lingua"* after summing up the fact of the divine institution of the Blessed Sacrament, he closes with the *ergo* of the great logician, *"Tantum ergo Sacramentum, Veneremur cernui."* It is the conclusion of his analysis, of the whole summary of his prose and of his poetry on the Blessed Sacrament. The elegance of diction and the force and clearness of these hymns rival some of the best of Dante's cantos. The Office of the Blessed Sacrament may be called an inspired work.

A natural consequence of the Feast of Corpus Christi, which occurs on the Thursday after Trinity Sunday, is the annual procession which began to be held during the pontificate of John XXII. The priest or bishop who celebrates the Mass carries the Host through the church or out of it, as the custom may require. In the whole manifestation of religious belief, in all the ages, nothing has ever equalled the procession of Corpus Christi in beauty, grandeur and meaning. Whether this procession occur in Rome, where the Supreme Pontiff carries the Host while Cardinals and Bishops, princes and nobles, soldiers and peasants follow with bowed heads; or in some other great Catholic city, where the emperor lays aside the sceptre and crown, and bareheaded follows on foot the King of kings and Lord of lords concealed under the sacramental veils, the scene is always inspiring and imposing. But perhaps more beautiful are the humbler processions in town

and hamlet, with the banners of sodalities and societies, with the white-robed children and the variegated dress of the peasants, wandering down the mountainside, or by the river in the valley, at the season of the year when verdure and blossoms clothe the earth and foliage the trees, and all the birds are singing in harmonious accord with the choirs that entone the hymns to the Lord of Hosts. The human voices are answered by the invisible choirs of angels and make the whole scene a union of heaven and earth in the worship of the Supreme Creator.

The mosaic of created nature in all its varied robes of green, and blue, and white, and gold, is almost surpassed in beauty by this mosaic of human processions, testifying to the power of Christian faith and love. All inferior nature unites with man in this act of public homage and worship. The whole earth and sky thrill with love of their Creator. The flowers deck the altars, the sweetest perfumes blend with the incense; the voices of rippling brooks, of leaping cataracts, of mighty oceans, and of all the singing birds unite in the chorus of the "*Adoro te devote latens Deitas*"; while the angels answer it in heaven; and the stars dance for joy in the blue empyrean, and the Sun, himself, seems to pay visible worship. The Feast of Corpus Christi is the homage of the Universe to the Incarnate God, in Whom all things live, move and have their being. *Tantum ergo Sacramentum, Veneremur cernui.*

III.—The Cause of the Devotion and of the Feast.

Such is a brief history of the Devotion of the Forty Hours and of the Feast of Corpus Christi. If we now seek the cause of these manifestations of love for the Blessed Sacrament, we find this cause in the nature of the Real Presence. Leaving aside the theological side of this dogma, and considering it from the standpoint of philosophy alone, it is the most logical, and the most sublime doctrine that has ever been offered to the human intelligence for acceptance. Although of supernatural origin, and not necessitated either by the nature of God or of man, the subject of the dogma is suggested by reason, as a consequence of God's plan and motive in Creation. It realizes all the highest aspirations of human nature, and satisfies the requirements of natural and supernatural religion. Both cry out for it as the perfection of that union between God and man which is the necessary consequence of Creation and of the Incarnation.

Two texts of St. Thomas summarizes the motive of Creation

of the Incarnation and of the Blessed Sacrament, its complement. "It is the nature of goodness," he writes, "to communicate itself to others. Hence it is the nature of the Supreme Good to communicate Itself in a supreme manner to the creature; and this is done in the highest degree when It joins human nature to Itself so that one person combines three entities, the Word, a soul, and flesh." (1) And again he writes: "The Eucharist is the consummation of the spiritual life and the end of all the Sacraments;" (2) and he quotes Pope Alexander I. as saying: "Nothing can be greater in sacrifices than the Body and Blood of Christ, nor is there any oblation greater than These."

The created Universe is necessarily fashioned from a model in the divine intelligence where all is ideal order and ideal beauty.

> Le cose tutte quante,
> Hann ordine tra loro, e questo e forma
> Che l'Universo a Dio fa simigliante," (3)

as the great poet epitomizing the teaching of sane philosophy and sound theology, which he had learned in the school of St. Thomas expresses a fundamental truth. This order implies the absolute dependence of creatures, not only in their existence, but in their actions, upon the will of the Creator. Their being is derived from Him, and they cannot get away from Him even when they try to do so by the abuse of free will. Their life requires His immediate presence and action; and their acts are impossible without His immediate concurrence. If any creature could even for a second be independent of the Creator, that creature would be another omnipotent God; and then we should have the contradiction of two infinites existing at the same time. Thus, then, the order of the divine plan which places in the universe beings more or less partaking of the divine nature, and consequenttly more or less representing its perfections and its beauty, requires that all should be held in their course by the Divine Hand, and return to their source by a necessary attraction. The Hand never lets go its hold, and it is always drawing them back to their source. Even when they sin they seek evil under the appearance of good. "Because the universe is not the result of chance, it is necessary that in the divine mind there should be the form to whose likeness the universe

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(1). Tertia pars questa I. corp art.
(2). 3 pars quaesta 73 art 3 corp art.
(3). Paradiso, Canto I. v. 103, 4, 5.

was made" (1) [Summa, 1 pars, art. 15] says St. Thomas Aquinas. And again, "All creatures seek God as their end" (2) [Summa, 1 pars, art. 15.]

Now order in the divine mind consists in the conformity between the divine intellect and the divine will. Religion in the Trinity is the knowledge of, and the mutual love of the Three Divine Persons for, one another. Religion, outside of the Trinity, arises primarily from the fact of Creation motived by divine love and of that order according to which it has been modelled; and is therefore a necessity for creatures endowed with intelligence and will, like the Creator. The law is universal that creatures should return to their Maker, the inferior creatures mediately through the beings especially endowed with faculties competent to know and love Him as their last end. Religion is the bond, the link, between Creature and Creator. It is the light of the creature's intellect by which he sees God; it is the motor of the creature's will, impelling him to adore and love God. Even those intelligences and wills that have deviated from the true and good and have thus failed by their own fault to reach supreme happiness, the end for which they were created, still form a part of the divine plan, and in their fate show forth the justice, the power, the wisdom, and even the love of the Creator. The great poet showed that he was also a profound Christian theologian when he placed these words in the inscription over the gate of Hell:

> "Giustizia mosse il mio alto fattore,
> Fecemi la divina potestate
> La Somma Sapienza e il primo amore."

All creatures, whether they will or not, show forth the glory of the Lord.

On this earth, the part of the Universe with which we are most conversant, the specially endowed creatures are men, beings gifted with souls to know and love God. When they know God and love Him they are true to the obligations of religion; for religion is the tie which binds the intellect of man by knowledge to the divine intelligence and his will to conformity to the will of God as expressed by law.

Now this tie or bond of union must be perfect to have perfect religion; and its perfection consists in mutual love, for love is that tie that binds two persons together. On the part of God this tie is perfect. His creature is His child; and the Father, espe-

cially a Father Who is all perfect, necessarily loves His child. He has created it by His omnipotence; He has endowed it out of His own treasures. Whoever admits the existence of a Creator must admit these truths of the natural order. But if we go higher, to the order in which the Creator specially reveals His own nature and the depth of His love for creatures, if we consult the documents which contain the record of revelation, we find the Creator again and again expressing His love, and desiring union with the creatures whom he has specially endowed with imitations of his own attributes of intelligence and will. "He thirsts to be thirsted after," as St. Gregory of Nazianzen says. "Can a woman forget her infant so as not to have pity on the son of her womb; and if she should forget, yet will not I forget thee." "The bridegroom shall rejoice over the bride, and thy God shall rejoice over thee."

The records of revelation show this intense love of God for men, this desire for union with them. What is the story of the life that began at Bethlehem and ended on Calvary, but the story of God's love for men? Christ taught them to call His Father: "Our Father, Who art in heaven"; the Father not only of the soul but of the body also; the Creator of matter and of form, of substance and of accident, for He made all, and He loves all. It is true both intellect and will have gone astray. But the Father forgives the prodigal, and rejects him only when he finally refuses to return love for love. After the Fall, the love of the Father continued and even grew stronger. Before the Fall, the union between the Father and the created son was chiefly mental. The body of the creature had not been originally united to the Creator. Atonement for sin made this union necessary and it became a fact. Man could not satisfy for the first transgression. He was finite and could not go far enough down in humility to atone for the sin of attempting to go too high by his disobedience. Dante has put this truth in four immortal lines:

> "Non potea l'uomo ne termini suoi
> Mai satisfar per non potere ir giuso
> Con umiltade, obbediendo poi
> Quanto disubbediendo intese ir suso.
>
> —Paradiso Canto VII., v. 97-100.

The offence was infinite considering the dignity of the One offended; the attempt of the creature by his own acts to atone could be only finite. Hence, to make up for human incapacity, God

united Himself corporally to human nature in the Incarnation, and thus elevated and ennobled matter as well as spirit beyond its natural condition. At the same time God added new ties of union to his creatures, by new light and new force, by supernatural grace poured into the human intelligence and will. The sin of man became a *"felix culpa,"* for it made God's love for him more intense and more extensive, so that the divine love really exhausted itself in the Incarnation by establishing the closest and most extraordinary union possible between man's soul and body and God. The Real Presence, the consummation of the Incarnation, by which it is possible for every human being to become a partaker of the divine nature and of the human nature which the divine Person assumed, effects the closest union possible between the creature and the Creator. The Eucharist, in which Jesus says, "My Flesh is meat indeed, and My Blood is drink indeed," is the complement and the perfection of the Incarnation. It is a sacrifice and a sacrament, the heart and soul of religion. Through this Divine Bread God unites men into one spiritual body: So says St. Paul, "For we being many are one bread, one body, all who partake of one bread" (1 Cor., xvii, 5); and through this Divine Bread He unites mankind to Himself. Thus the Sacrament is the source of love of our neighbor and of love of God.

In the natural order, light and air do not so penetrate earthly bodies as God penetrates everything in heaven and on earth. At the same time, in the supernatural order, the Son of God is really and corporally present on this earth under the appearances of bread and wine, and becomes part of man's flesh and blood. Thus Christianity becomes by this Sacrament not only a spiritual but a realistic religion, taking in man's body and man's soul.

But, on the part of man, is there no response to this divine love, to this desire of the Eternal Father to have his sons come back to His bosom? Yes! When man is sane and sinless, when his intellect sees the light, and his will follows where it kindly leads, he desires, with Paul, to be "dissolved and to be with Christ"; with St. Francis of Assisi he cries out, "My God and My All"; and he feels the real meaning of the hymn, "Jesus, Lover of My Soul." Such a man is capable of being wrapt in ecstasy, of soaring to heaven in his prayers, of receiving the sacred stigmata of love on hands and feet, and side, and forehead, of enduring torture for Christ, and of dying a martyr with joy on his countenance. Is not the history of the men and of the women who, uniting them-

selves almost daily to the body and soul of God in the Sacrament of His love, have arisen above the weakness of human nature, practiced virtue heroically, and approached the condition of angelic nature by the purity and the sanctity of their lives, so extensive that its volumes would fill the sanctuary of a great Cathedral?

But even in unrepentant and unregenerate man, with intellect still darkened and will still unassisted by sanctifying grace—with man the prey of temptations and passions, in the midst of his misery and his pride, there is an answer to God's desire of union with him. What do we see shining out through all the gropings of blinded men after truth and goodness, through the weird and visionary dreams of Oriental pantheism, through the superstitions of paganism; through the false philosophies of the moderns who have left the way, the truth and the life, and have tried to carve out new paths through the wilderness, and to seek for water in poisoned wells? All of the great systems of anti-Christian and un-Christian philosophy are pantheistic, whether in the Orient or in the Occident. Pantheism—or the identification of the Creator with the creature, of God with man, of matter and spirit—is the dominant system which has led astray men who abused the natural gift of intelligence, or who never had the light of Christian faith. This general error is the most natural one for men who worship the idols of their own minds instead of the Triune God. For the great difficulty of human reason is to distinguish and separate God from His creatures, rather than to unite them. Reason sees that there are creatures, and consequently that there must be a Creator. But what is creation? How can a being be produced out of nothing? This mystery poor, benighted reason cannot fathom. It cannot see beyond the chasm; and when it loses the light of primeval intellect it denies the existence of the chasm, and identifies the Creator and the creature. But this very identification, asserted and taught by the greatest pagans, ancient and modern, is a proof that the human mind realizes that there must be union between God and man, and that man craves for the perfection of that union. The limit that separates the true from the false is narrow although it is essential; and the cry of the pagan who wants to go into the "Nirvana" or into the Hegelian heaven, sounds like the cry of St. Paul, "*Cupio dissolvi et esse cum Christo,*" or like the teaching of St Peter, that we are "*divinae consortes naturae,*" or like the teaching of the theologians, that grace is the beginning of glory. The false in reasoning resembles often the true, as a false note

in music resembles the true one. They are both struck from the same instrument and by the same player.

The Real Presence alone solves the problem between man and God. Here there is a union of the finite mind to the Infinite, the union of man's body to the Body of God. It is the "assumption" by man of the divinity of the eternal Son, as St. John Damascene says. Yet there is no identification, no confusion of the finite and the Infinite. The creature remains a creature, and remains a distinct person, although united so closely to God that it is hard to say where the action of the One begins and of the other ends.

The Real Presence being, then, the perfect union of the human and the divine, becomes the animating principle of religion; the Sun illuminating, warming and fructifying the whole Church. The rays of the Real Presence shine through literature and art; through poetry, music, architecture, painting, sculpture, and give them a beauty and a perfection as near the ideal as is possible in the created universe. The divine acts on the human: refines, purifies and ennobles it.

Only men who believed in the Real Presence and who had been inspired by physical contact with the Body of God could have planned the Cathedrals, embellished the altars, carved the sculpture, painted the pictures, written the hymns and the poems, which show forth the fecundity, the beauty, and the ideality of the religion of Christ. Only men and women constantly and closely united to God in the Eucharist could have done the heroic deeds and manifested the extraordinary virtues recorded in the "Lives of the Saints."

There is in the works and actions as well as in the very faces of those whose lives have been transformed by the Real Presence an ideality and a beauty not found elsewhere. The divine flashes through the human as the sun shines through a cloud; while religions that have no Real Presence are like northern icebergs, cold and frozen, but slowly melting away as they float down to the tepid waters of doubt.

There are persons who fail to see either the beauty or the truth of the Real Presence, and oppose to it difficulties which should have little weight with a truly profound scholar. The Christian who has the virtue of humility and who believes in the inspiration of God's written word, and that Jesus Christ means what He says and says what He means—finds no difficulty in accepting the literal meaning of His words: "This is My Body; this is My Blood." The

philosopher who knows the limited power of the human intellect and who studies the nature of matter, of substance, and of space—although he may not have the gift of faith, finds the objections against the dogma superficial and puerile. The greatest geniuses, the profoundest metaphysicians and theologians of Christendom have accepted it. Whether one follows Aristotle, as explained by Thomas Aquinas, or follows Leibnitz, or Kant, or the modern scientists in their analysis of the nature of matter, of substance, of force, or of space, he will find no serious difficulty against the doctrine of Transubstantiation. Who can show that God cannot change one substance into another, since He is the Creator of all substances? What is matter? What are its elements? What distinguishes it from spirit? "Extension," says Descartes; but the scientists have rejected his theory. Extension is not a necessary quality of matter. Its nature, the nature of substance, of force and of space, all lie beyond the domain of the senses; and we can arrive at a knowledge of their intrinsic qualities only by inference. In fact we know more of spirit than of matter; because we have consciousness of spirit, but not of matter. What is substance? What distinguishes it from its modes, and what are the modes of a being? Is subtance identical with force, as Leibnitz teaches, or something different from it? In either case, we cannot see, feel, touch or smell it; for the only things that come within the ken of our senses are the phenomena, the effects, the modes, and the appearances; and not the substantial realities which underlie the accidents. Substance is always invisible and intangible. What is Space, in which transubstantiation and replication take place? Can any one of those who deny the Mystery answer? No! All they can give us are theories, more or less probable, but never certainty. For space, like matter and substance, is in the mysterious world of the invisibles. The man who studies the nature of God, the natures of matter, of substance, and of space, will always find the objection, which denies the possibility of transubstantiation, flippant and superficial.

Neither metaphysics, nor chemistry, nor biology, shows the impossibility of transubstantiation. On the contrary, their deepest researches insinuate its possibility. Behind matter, and substance, and space, there is God, who creates and modifies them as He wills. As in the mystery of Creation, we can only admire and adore the Omnipotence of the Supreme Being manifested in His creatures without comprehending Him; so in the Incarnation, and in the Real Presence, its sublime complement, we bow to the mystery in

a universe full of mysteries from the smallest atom on earth to the highest seraph in heaven.

Tantum ergo sacramentum,
Veneremur cernui;
Praestet fides supplementum
Sensuum defectui.

The Inculcation of Eucharistic Devotion in Catholic Homes.

By Rev. M. F. Foley, Baltimore, Md.

The inculcation of Eucharistic devotion in the Catholic home should begin when the foundation of the Catholic home is laid—should begin with the marriage ceremony, with the devout hearing of the Nuptial Mass, and the worthy reception of the Divine Wedding Guest in Holy Communion. It is passing strange that many of our people should be so indifferent to this solemn and beautiful consecration of the beginning of their married lives, that they should be so willing to forego their magnificent Catholic birthright, and begin their wedded state with an afternoon or evening "function," because, forsooth, the non-Catholic world, which is, for many silly Catholics, the "Arbiter elegantiarum," even in matters religious, has declared such "function" to be the "correct thing." Recently the writer was called upon by a young man, who wished to arrange for an afternoon wedding. When asked why he did not wish to marry with a Nuptial Mass, he replied, "Afternoon weddings are more stylish." The invitation list for the "stylish wedding" embraces all from whom gifts may be expected, yet too often there is very little thought of Him, who is the Giver of every good and perfect gift. The trousseau, the wedding march, the warbling of "O Promise Me," or some other such rubbish, the lights, the flowers—these are, in the minds of some Catholics, the great essentials in the great act which founds the home. Jesus who gave such wondrous added sanctity to the marriage state, and who would by Eucharistic sacrifice and sacrament give to His people of His own life, is hardly thought of by many candidates for matrimony even when they stand before the altar in His sacramental presence.

And if our Eucharistic Lord have so little part in the begin-

ning of some homes, when both home-builders are Catholics, what shall we say of Him and the beginning of those half-Catholic homes founded upon mixed marriages? The Catholic party, when well-disposed, does seek to bring the Divine Eucharistic Guest into the poor darksome home, but must needs keep the Guest in a corner, as it were, out of sight. In this home, the name of Our Emmanuel may not be spoken, nor may His voice be heard. Oh! if we priests, especially those among us who are unfortunate enough to see daily the wretchedness of mixed marriages, could only make our people understand what they do, when they link their lives with those to whom the Eucharistic Guest is unknown, to whom the Holy Mass is a mummery, and the Blessed Sacrament a superstition.

There is on this earth no spot more like heaven than the home where the Blessed Eucharist is loved and honored. The Mass, the Communion, the visit to the Sacramental Prisoner, the rapt attendance at His Benediction, when these are part of the family life, can there be in such a home anything but what is pleasing in God's eyes.

Of course, that home is not worthy the name Catholic where the precept of hearing Mass on Sunday is neglected. But what about the hearing of Mass on week days? Attendance at Mass on week days is for most of our people out of the question. Yet in many households there are some members who could attend the daily Mass occasionally, if not regularly. In the Lenten season, and during the Month of Mary, many show in this matter commendable zeal. But the fact remains that in most places, and with most people, there is but little disposition to do more than the law requires. What a blessing would come upon the Christian home if but one of its members would represent it daily at the offering of the Holy Sacrifice.

And what about the people who are hardly ever in time for Mass on Sundays? This weakness seems to run in the blood in some families. From the grandfather to the little toddler, everybody late, late, late! What devotion to the Blessed Sacrament can there be in the homes of such people?

The effort to foster in the hearts of children devotion to the Blessed Sacrament should begin early in their lives. Their immature minds may be capable of little or no effort to understand how or why Jesus is present in the Blessed Sacrament, but their innocent hearts can be taught in many ways to realize the reality

of our Lord's sacramental presence, and to love Him who so loves the clean of heart. Tell the child that the Lord is in His holy court, and that all the earth should keep silent before Him. Tell the boy why his head should be uncovered in the church, and tell the girl of the contrary usage. Tell the meaning of the ever-burning taper. Tell the little one, too young to assist at Mass, but old enough to assist at the shorter Benediction, what the Benediction is. Indeed, in many ways, Christ himself is, without noise of words, teaching His little ones, and bringing up to His holy mountain, and into His holy place, the innocent in hands and the clean of heart. One day, some years since, two little boys were at play near their parish church where the Forty Hours' Devotion was in progress. Tired of sport, one of them said to the other, "Let us go into the church and see God." They went and saw Him. The little fellow who made the suggestion now at the altar daily knows his Lord "in the breaking of bread"; the other child has long since seen his Lord in the Beatific Vision. Truly from the lips of babes there comes to God the perfection of praise.

Parents should by word and example encourage their children in the practice of visiting the Blessed Sacrament. Let the little ones be taught that the dear Lord is a good friend and neighbor upon whom they are in duty bound to call, that He loves them and wishes them to come unto Him, to speak to Him, and ask of Him what they want. This good habit can be easily formed, and once formed, it will oft-times abide with the children all their lives, and be handed down to their children, and their children's children.

The preparation of children for their First Communion is a work in which the Catholic home must have the deepest interest and take a principal part. The day of the First Communion should be a day toward which every child should be taught to look forward with tender longing. To the precepts and counsels taught in church and school to the young candidates for the sacramental grace, there must be added the words and example of good parents. And as "nemo dat quod non habet" they only can infuse into the hearts of their children love for the Sacramental Visitor, who have themselves felt their hearts burning within them as in their daily lives they walked with Christ.

But there are other children coming from homes where there is little or no devotion to our Eucharistic Lord, and attending schools where He is utterly unknown. What of them? There is no pastor living where many Catholic children attend the public

schools who has not been made heart-sick in the attempts to prepare in some fashion for First Communion children whom he has often been obliged to drag to Sunday School and the week day Catechism Class, only to let them in the end approach the Holy Table wretchedly prepared. When such children think of becoming home-builders themselves, are they apt to worry much about preparing for Jesus as a wedding guest? Not at all. They will come, as their like are constantly coming—legal license in hand—asking to be married *hic et nunc*. The writer has asked such, "Were you not taught that matrimony is a sacrament of the living, and to be received in a state of grace, after Confession and Communion?" "Yes, but—" And so sometimes, *ne pejora fiant* the unfortunate pastor has to let them marry, and content himself with their promises for the following Saturday and Sunday.

How to treat our Divine Lord when in the time of His people's sickness He comes sacramentally into their homes! This is a subject upon which the pastor should dwell clearly and practically. Often does the priest go by appointment to administer Holy Communion to the sick and finds nobody or nothing ready. On the other hand, how edifying the reverse in truly Catholic homes, where everybody and everything is ready. The lighted candle at the door, sometimes borne by a proud and happy little child, the sick room well aired and clean, the neat crucifix, the decent candles, the spotless linens, the clean holy water and the rest, and above all the reverent manner of the sick, and the little group of prayerful adorers. Truly to such a house and to all that dwell therein the peace of Jesus surely comes.

The people's Eucharistic League should be a powerful factor in the work of fostering Eucharistic devotion in the Catholic home. It should be for the laity what the Priests' Eucharistic League is for the clergy. It deserves the support of our priests and will receive more and more of that support as they become better and better acquainted with its merits. The People's Eucharistic League publishes, as an aid in its work, a magazine known as the "Sentinel of the Blessed Sacrament"—a good thing and deserving of all success.

Day by day does not the conviction deepen in the heart of every pastor of souls, that he and his people shall be dealt with by Christ on the judgment day, as they shall have dealt with Him in the Blessed Sacrament. Should it not then be the great object of our priestly thought, and word, and work to make our flocks more and

more devoted to the Good Shepherd of their souls? If we succeed in this, we shall have saved our people and ourselves.

FOUNTAIN OF "THE BLESSED SACRAMENT" IN ROME, ITALY

Archbishop Farley's Address at the Opening of Congress.

The Most Rev. Archbishop Farley made the opening address of welcome. He spoke as follows:

"Most Rev. and Right Rev. Prelates, Very Rev. and Rev. Fathers: It is with feelings of profound gratitude to Almighty God and with a keen sense of apprecation of the honor of your presence here that I rise, as is my duty as host on this occasion, to tender you a most cordial welcome to our city, our Cathedral and this our cenacle, for the celebration of the Third Eucharistic Congress of the United States.

"One may imagine what was or should be the sense of his unworthiness entertained by the householder of whom our Blessed Lord sought the use of his upper chamber in Jerusalem in which to hold the first Eucharistic Congress, if this good man knew that under his humble roof were to be prepared such wondrous graces for men; that from out his home should flow forth a stream of boundless blessings to the ends of the earth for all time.

"Something of that same feeling of unworthiness and with it a corresponding sense of joy and gratitude seizes me to-day. For I know that the presence of so many venerable and distinguished prelates and priests so devoted to our Blessed Saviour under His sacramental veil, their united zeal for the greater glory of that Eucharistic God, the union of so many minds and hearts consecrated to the service of His altar, coming to take thought together for promoting devotion to the Blessed Sacrament must bring with it an abundant harvest of grace to the clergy and faithful of this diocese.

"This abiding hope of mine is re-enforced by the words of the late Vicar of Christ. In what might be called his last will and testament, his encyclical 'Mirae Caritatis' on the Holy Eucharist, issued only two years ago, Leo XIII., of happy memory, says:

" 'There is nothing which We wish more ardently to-day, now

that We are nearing the close of Our earthly pilgrimage, than that We should see revived and strengthened in every soul most fervent sentiments of gratitude and of well-ordered devotion towards that Admirable Sacrament on which rest the hope of salvation and peace so ardently longed for by restless souls. The deluge of crime which covers the earth, the harvest of sin which is ripe for the sickle of God's just anger are only to be overcome by turning towards our Lord in the Sacrament of His love. Hence,' the Pontiff concludes, 'the Eucharistic Congresses are a solace to my weary soul.'

"I entertain an abiding faith in the work to be accomplished in this Congress, and that it will bring a large measure of this consolation to the bleeding heart of the present beloved reigning Sovereign Pontiff. I recall with affection that when I spoke to His Holiness a few months ago of this coming Congress and besought his blessing on its labors, and asked him for a line of encouragement, his whole countenance kindled with enthusiasm at the thought that here, five thousand miles away from the centre of unity, we were deliberating, with the same oneness of faith and hope and charity, on the best means of making the Blessed Sacrament better known and loved of men.

"You have heard this morning how his great love for us assembled for such a holy work would not be satisfied with a mere letter, but he would favor us with an Apostolic Brief, in which he pours out the wealth of his own soul in blessing and the riches of the spiritual treasury of the Church in indulgences upon all who take part in the work of the Congress.

"It will be my pleasant duty to convey to the Holy Father the story of these three days, and I know that when he hears of all the zeal and learning manifested and sacrifices made by those present to enlarge the Kingdom of the Blessed Sacrament he will realize more tenderly the meaning of the words of the Holy Scrip: *aquae multae non potuerunt extinguere caritatem.*

"Most Rev., Right Rev. and Rev. Fathers, again in the name of the clergy and faithful of New York, I bid you a hearty welcome."

Benefits from the Congress.

By the Right Rev. Camillus P. Maes, Bishop of Covington, President of Eucharistic Congresses in the United States.

The effects of the Congress will be threefold.

First—Priests will be more appreciative than ever of the dignity of the sacred Priesthood, and of the divine power placed in their hands by our Lord Jesus Christ Himself ; they will realize more than ever before their responsibilities toward the souls of the people. They will understand better than ever the truth that "The priest is another Christ," and is "the dispenser of the mysteries of God."

Second—Our Catholic people will be more alive to the divine fact that we "have God with us." Hence their lives will be spiritual lives more and more ; their faith will be a greater factor in daily life, and they will learn to go more frequently, even in week days, before the throne of the living God, in the sanctuary of every Catholic church to find strength and grace. They will go often to Holy Communion.

A third effect, thanks to the press, will be realized among our non-Catholic brethren. Their attention will be directed to the Scriptural truth laid down in the sixth chapter of the Gospel of St. John—namely, that Jesus Christ, the God-man, established the sacrament of the altar, where He is ever truly and substantially present. Christ lives in our tabernacles under the appearance of bread ; the Christian church has ever taught this truth, believed in it without the shadow of a doubt, for fifteen hundred years. Non-Catholics must realize that the rebellion of a few is a poor and inefficient plea against the revealed truth ever upheld by the inspiration of the Holy Ghost. The truth cannot be rooted out of the church divinely founded, by the say-so of men led by anything but commendable motives to deny the truth as it is in Jesus.

—*New York Daily News.*

Sept. 29th, 1904.

The Eucharistic Congress' Lesson.

The convention of ecclesiastics which under the title of the Eucharistic Congress assembled the past week in our city, attracted no more than passing notice, probably, from the gay or busy world, absorbed in other than spiritual reflections. Yet it had a message for worldlings, had they only the grace to heed it. Its burden was, "There hath stood One in the midst of you Whom you know not." The members of the Eucharistic Congress, many of whom, as, for instance, the venerable Archbishop Elder, Bishop Dunne, of Dallas, Texas; Bishop Allen, of Mobile, Ala., came at great inconvenience from far distant cities, where inspired with the highest and holiest motives that can find place in the sacerdotal heart, to promote the knowledge and increase the veneration and love of the Blessed Eucharist among priests and laity.

Monsignor Mooney's sermon at the opening of the congress, instinct with unwavering faith and firm confidence in this sublime mystery of mysteries, was an amplification of some words written in his beautiful encyclical on the Most Holy Eucharist by the late glorious Pontiff, Leo XIII.: "A sacrament so great and so rich in all manner of blessings can never be extolled as it deserves by human eloquence, nor adequately venerated by the worship of man. This sacrament, whether as the theme of devout meditation, or as the object of public adoration, or, best of all, as a food to be received in the utmost purity of conscience, is to be regarded as the centre towards which the spiritual life of a Christian in all its ambit gravitates; for all other forms of devotion, whatever they may be, lead up to it, and in it find their point of rest. In this mystery more than in any other that gracious invitation and still more gracious promise of Christ is realized and finds its daily fulfillment, 'Come to Me, all ye that labor and are heavily burdened, and I will refresh you.' (St. Matt. xi., 28)." As Monsignor Mooney pointed out, the world, with all its accumulated riches of wisdom, of knowledge and of power, will never know what real happiness

means until it takes into account this ever-abiding Presence on our Catholic altars of Emmanuel—God with us.

Archbishop Farley is to be congratulated on the success of the congress of 1904, which at his invitation held its sessions in the city of his episcopal jurisdiction. The Archbishop spared no personal efforts to bring together a large and representative body of ecclesiastics, and by his wise suggestions, his close attention to all the papers read and counsels given, his apt and pointed observations he manifested his ardent zeal in the cause of the Eucharistic movement. Both as priest and Bishop His Grace has always been distinguished for his deep piety and devotion towards the Blessed Sacrament, and from the beginning of the establishment of the Priests' and the People's Eucharistic Leagues in this diocese he has been constantly identified with the movements. The letter which His Grace received from Pope Pius X., blessing the congress and granting spiritual privileges to all who participated in it, breathes the same spirit of Apostolic zeal for the extension of the Eucharistic devotion as animated the soul of the late illustrious Leo. Truly, as the Holy Father observes, "such a public manifestation of lively faith and profound piety" as we have witnessed in this city during the last week "must needs draw down from our Lord blessings in abundance."

—*Catholic News,* October 8, 1904.

EXTERIOR OF ST. PATRICK'S CATHEDRAL, NEW YORK CITY

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INTERIOR OF ST. PATRICK'S CATHEDRAL, NEW YORK CITY

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Letters of the French Cardinals.

The two following letters were addressed to His Grace Archbishop Farley by Their Eminences the Cardinals of Paris and of Lyons (France), after they had received a copy of the Resolutions of the Eucharistic Congress condemning the action of the French Government against the Religious Orders.

After Cardinal Richard was made aware by a letter of His Grace the Archbishop of the said Resolutions two copies of the same were carefully written on parchment, and carried by the Reverend Luke Evers, Pastor of St. Andrew's, to be officially presented; one was delivered by him to His Eminence Cardinal Richard, of Paris, and the other to His Holiness Pope Pius X.

Illustrissime ac Reverendissime Domine:

Litteras ab Amplitudine Vestra ad Nos directas die 9a Octobris, gratissimo animo accepimus.

Documentum illis adnexum, in quo Antistites ac Sacerdotes, fidelium Americae Septentrionalis interpretes, mentem suam solemniter aperiunt, Nobis et nostris in Episcopatu fratribus, necnon Clero gregique Nobis commisso, maximi momenti, in angustiis Galliae, in tribulationibus pastorum, solamen affert.

Ideo unanimes, idipsum sentientes, una cum nostris in fide fratribus Ecclesiae Catholicae in Statibus Americae Septentrionalis Foederatis, apud quos viget fides et abundat caritas, pro libertate et exaltatione Sanctae Matris Ecclesiae preces, effundimus.

Gratos habeat Amplitudo Vestra sensus maximae meae reverentiae.

Amplitudinis Vestrae,

Humillimus et Devotissimus Servus,

Franciscus, Card. Richard, Arch. Parisiensis.

Illmo ac Rmv,

D. D. Archiepiscopo Neo Eboracensi.

Parisiis, die 30a Octobris, 1904.

[Translation]

Archiepiscopal Palace of Paris,
Paris.

Most Illustrious and Reverend Sir:

With a deep sense of gratitude, we received the letter directed to us by Your Grace on the ninth of October.

The document annexed to it, in which the Bishops and Clergy, the spokesmen of the Faithful of North America, solemnly set forth their views, afforded us and our confrères in the Episcopacy, also our Clergy and the flocks committed to them, solace in the great trials of France and the tribulations of her pastors.

With one mind, therefore, and animated by the same feelings, together with our Catholic brethren of the United States of America, among whom faith flourishes and charity abounds, we pour forth our prayers for the liberty and exaltation of Holy Mother Church.

May Your Grace accept the expression of my great respect!

Of Your Grace

The most humble and devoted servant,

Franciscus, Card. Richard,
Abp. of Paris.

Paris, Oct. 30, 1904.

To the Most Illustrious and Most Reverend Abp. of New York.

Archevêché de Lyon.

Lyon, le 11 Nov., 1904,
En la fête de St. Martin.

Monseigneur:

Son Eminence le Cardinal, Archevêque de Paris, a bien voulu me faire connaitre les, déclarations arrêtées par le Troisème Congrès Eucharistique, réuni à New-York, sur la situation faite par le gouvernnement français au clergé et aux ordres religieux.

C'est avec une émotion profonde que j'ai lu ce temoignage d'une affection inspirée par la charité chrétienne la plus delicate. Ce sont des frères vénérés qui veulent adoucir l'amerturne de l'épreuve subie par des frères malheureux. Merci! Merci!

Ces paroles, Monseigneur, ont fortifié notre courage et reveillé nos espérances puisque la bas, au pays de la Liberté, nous avons des frères qui nous aiment dans le malheur et compatissent à nos tristesses.

Priez pour nous, Monseigneur, La France veut rester Catholique, "La Fille ainée de l'Eglise." Vos prières nous aideront à soutenir la lutte à conquérir la victoire.

Veuillez, Monseigneur, agréer et faire agréer à nos chers et vénérés frères d'Amérique l'expression de ma profonde reconnaissance et de mon respectueux dévouement.

Pierre, Card. Coullié, Arch. de Lyon et de Vienne,
Primat des Gaules.

[Translation]

Archiepiscopal Palace of Lyons.

Lyons, Nov. 11, 1904.

Feast of St. Martin.

Monseigneur:

His Eminence, the Cardinal Archbishop of Paris, has informed me of the resolutions of the Third Eucharistic Congress, convened at New York, upon the situation in which the French Government has placed the Clergy and the Religious Orders.

It was with deep emotion that I read this testimony of affection, inspired by the most tender Christian charity, the desire of the venerable brethren, who seek to sweeten the bitterness of the trials of their unfortunate brethren. Thanks! Thanks!

These words, Monseigneur, have given new energy to our courage and aroused our hopes, since, far away in the country of liberty, we have confrères who love us in misfortune, and compassionate us in our distress.

Pray for us, Monseigneur, that France may remain Catholic, the "Eldest Daughter of the Church." Your prayers will help us to sustain the struggle and gain the victory.

Be pleased, Monseigneur, to express to our dear and venerated brethren of America my deep and respectful devotedness.

PIERRE,

Card. Coullié, Apb. of Lyons and Vienne, Primate of Gaul.

Remarks.

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The Solemn Services of the Triduum in honor of the Blessed Sacrament ordered by His Grace Archbishop Farley, which were held every morning and evening during the Third Eucharistic Congress, offered a new and remarkable feature of Eucharistic Congresses. We do not know of the like having been seen in any other city where former Congresses took place, both here and abroad; at least, we may positively assert that nowhere Eucharistic services had such a character of universality and devotion. These triduums were blessed with the results of regular Retreats or Missions. The attendance of Diocesan priests to the Sessions was accordingly much hampered, and the large hall in the Cathedral College could not be filled to the utmost, as it would have been would the Reverend Pastors and their distant visitors have been less taken with solemn worship and preaching in their own churches. But, on the other hand, so many people approached the sacraments in all the parishes in and outside of the city; so much consolation was offered to Bishop and Pastors from the return of the Heavenly Banquet of Catholics who had stood aloof from it for years past, that it was thought to be an ample compensation for the diminished numbers of attendants at the various Sessions.

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Prelates, Monsignori and Priests attending the Pontifical Mass on the opening day numbered about 500. Counting together the number of attending clergymen at one or the other of the Masses and Sessions, the number of 1,000 priests which the Committee on Preparations expected was fully attained, if not surpassed.

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It is much to be regretted that one of the papers read at the Congress could not be secured, that is, the paper on Preparation of Souls for First Holy Communion, by the Rt. Rev. Mgr. John L. Reilly, of Schenectady, N. Y. The Right Reverend Monsignor displayed in a speech remarkable for elegant diction and propriety

of elocution practical views on the difficult art of preparing youthful minds and hearts for the coming of the Divine Guest.

* * *

A meeting of the Reverend Diocesan Directors of the Priests' Eucharistic League—each of them representing one of the Dioceses of the United States—was held during the Congress at the House of the Fathers of the Blessed Sacrament. Twenty-one of those valiant promoters of the Eucharistic movement attended the Congress from beginning to end. Some of them, living at great distances apart, were not acquainted with each other. They were happy to meet and discuss means of maintaining vitality in the Priests' League, increasing its membership, and securing uniform and successful action in the development of Eucharistic works.

* * *

A glorious weather prevailed during the whole time of the Congress. Let God be thanked for it ! It behooved the material sun to enliven the demonstrations to the Son of God, the Sun of Justice, who then shone radiantly in the monstrance on all the altars of the Metropolitan City and Diocese.

E. POIRIER, S.S.S.,
General Secretary of the
Third Eucharistic Congress.

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